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WORLD CONVOCATION ON
JUSTICE, PEACE AND THE INTEGRITY OF CREATION
SEOUL 1990

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THE FINAL DOCUMENT
AND OTHER TEXTS FROM THE WORLD CONVOCATION
ON JUSTICE, PEACE AND THE INTEGRITY OF CREATION
SEOUL, REPUBLIC OF KOREA, 5-12 MARCH 1990

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1. INTRODUCTION

"JPIC is at the heart of an ecumenical vision for the next millennium." That was the judgment of the WCC Central Committee which met in Geneva ten days after the close of the World Convocation on Justice, Peace and the Integrity of Creation (Seoul, Republic of Korea, 5-12 March 1990). It was a clear recognition of the fact that the process begun at the Vancouver WCC Assembly (1983) should continue. It was also a recognition of the fact that the world convocation had gone a considerable way in furthering this process.

This brochure contains the major documents from the convocation. It also contains excerpts from the speeches, sermons and testimonies as well as some liturgical material from the convocation. At the end of the brochure, there is a list of selected material on JPIC. All these are intended for use in the on-going JPIC process in churches, local congregations, regional and local ecumenical organizations, Christian World Communions, and movements and groups for justice, peace and the integrity of creation.

1. What is the JPIC process?

The Sixth Assembly of the World Council of Churches (Vancouver, 1983) issued an invitation to its member churches "to engage...in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation." The process subsequently expanded to include non-member churches of the WCC, especially the Roman Catholic Church, national and regional ecumenical organizations, Christian world bodies and above all movements and groups that are already working on these issues.

In issuing this invitation, the Vancouver Assembly was not so much initiating a process as responding to a situation. There is a general awareness that humanity is facing a global crisis. We have entered a new period of history in which humanity has acquired the capacity to destroy itself. Developments in the areas of economics, politics and technology cannot continue on their present course. More and more people are realizing that a radically new orientation is required if catastrophe is to be avoided. Movements of resistance are taking shape in many parts of the world. Such movements are also growing in the churches.

While the threats to life are global, they also have their local manifestations to which movements of resistance are geared. In one place the threats may be viewed as violations of justice, in another place as a menace to peace, and in still another place as the abuse of the land, sea and air posing a hazard to humanity and indeed the whole of creation. The invitation to make a mutual commitment (covenant) to justice, peace and the integrity of creation assumes that the three issues are interconnected, and therefore the struggles in the three areas must be welded into one coherent struggle for life. The convocation was intended to help in this process by making common affirmations on justice, peace and the integrity of creation, identifying the major threats to life in these three areas and showing their interconnectedness, and making and proposing to the churches acts of mutual commitment in response to them.

In responding to a variety of situations, the Vancouver call has generated a tremendous variety of responses all over the world with differing emphases and expectations. There have been several, national, regional and other ecumenical meetings on JPIC that not only have underlined the world-wide nature of this process but also its variety. To mention only major regional events, there have been conferences or assemblies on JPIC in the Pacific (September 1988), Europe (May 1989) and Latin America (December 1989) stressing regional JPIC issues. There have also been several regional meetings of women on JPIC. There have been substantial contributions to JPIC from several theological perspectives - Orthodox (Sofia 1987 and Minsk 1989), Roman Catholic (Pontifical Council on Justice and Peace, Vatican 1989), World Alliance of Reformed Churches (Seoul 1989). Many more national, regional and other events on JPIC are expected to take place in the next few years. The convocation was also intended to be an important stage in this on-going process.

2. <u>How far was the convocation able to achieve its purpose?</u>

In preparation for the convocation, the JPIC Preparatory Group for the World Convocation, which was made up of persons from churches (including the Roman Catholic Church), regional ecumenical organizations, Christian world bodies, movements and groups for JPIC, issued a document that had gone through a participatory and painstaking process of drafting. The second draft of the document, which was sent in advance to the participants, had been revised several times in response to criticisms especially from the churches, organizations and movements participating in the convocation. The second draft was the basis for the work of the convocation.

There were around 1000 people, including visitors and journalists, at the convocation. They came from various parts of the world, from different confessional backgrounds and with different types of expertise and experience. Participants came from member churches of the WCC, other churches, regional ecumenical bodies, and peoples' movements and groups that are engaged in the struggle for JPIC. There were advisers who were experts on various JPIC issues. There were also guests from other faith traditions. To illustrate one aspect of this variety, the Roman Catholic Church was represented from all over the world by official advisers appointed by the Vatican, advisers from Roman Catholic religious orders who are in JPIC related movements, voting participants appointed by regional ecumenical organizations of which the Roman Catholic Church is a member, almost 60 Roman Catholic press reporters, and nearly 100 Roman Catholic visitors.

Given this variety of participation, it was indeed remarkable that this diverse group was able to debate and agree, often unanimously, to enter into and set in motion a global process of covenanting as an expression of their mutual commitment to justice, peace and the integrity of creation. And as a part of that process make an ecumenical statement of faith and hope that addresses the crisis of our times. In so doing, it agreed in principle to the interconnection of these issues, and called upon all to enter into the one struggle whether their entry point be justice, or peace or the preservation of the environment.

While this achievement remains, the convocation also underlined the deep differences that still divide us. This fact was more in evidence during the

earlier stages of the convocation when it tried to reach an agreement on a common analysis of the threats to life in our time and a common response of the churches. There was a clear tension between local/regional perceptions and a global analysis. Equally evident were the differences in preparation for and expectation of the convocation. There were also deeply held theological differences. The term "conciliar process", used in the Vancouver call, had to be abandoned for theological reasons. In spite of all the attempts made, there were still some unresolved differences in the understanding of "covenant". Also, due to a lack of time, some items on the agenda could not be finished. It is with both the agreements and disagreements as well as the unfinished agenda in mind that the convocation said in its message:

> Now is the time to recognize that there is a long process still before us. We will take to our churches and our movements the affirmations and commitments we have made in Seoul, inviting others to join us. Together with them we struggle for the realization of our vision. We are accountable to one another and to God. We pray that we do not miss the kairos [a time of crisis that is both a challenge and an opportunity] to which we have been led by God.

3. The materials in this brochure and suggestions for their use

The message, given at the end of the brochure, was adopted by the convocation. It states succintly the experience of the convocation, what it was able to achieve, and its expectations of the continuing JPIC process. It is an urgent appeal to commitment and action. The message may be shared with those who want to know in brief what JPIC is about and what has been achieved so far.

The final document, which is being called "Entering into covenant solidarity for justice, peace and the integrity of creation", is in three parts which belong together in one act of covenanting: A preamble to the act of covenanting, affirmations on justice, peace and the integrity of creation, and entering into covenant solidarity which provides the context for an act of covenanting on four broad areas.

The preamble was composed by one of the convocation drafting groups using material submitted by the working groups. It was presented to the plenary of the convocation, but due to a lack of time was not debated or adopted. The preable went through a long and careful process of drafting to set out and interpret a biblical basis for covenanting in a time of crisis. Besides providing a solid theological introduction to the act of covenanting at the convocation itself, it is also a study document that can help to ground theologically local and regional commitments to justice, peace and the integrity of creation.

The affirmations were adopted by the whole convocation with overwhelming majority votes after long debates. In essence they are an expression of the Christian faith in relation to the critical issues of our time. They can be used both as a social ethical catechism and as liturgical material for services of worship. They respond to the often repeated assertion that the crisis of our times is a profoundly spiritual one which, in the words of the Sixth Assembly of the WCC, requires the churches today "to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice and threats to peace."

Entering into covenant solidarity and the highlighted and underlined portions of an act of covenanting were debated and adopted by the convocation, but not the consequences that follow from these positions. The four areas of covenanting and their consequences are not closed, but are open in the following ways. 1. While the consequences that are given in these four areas of covenanting indicate several of the significant points at which the covenant solidarity into which we have entered becomes concrete and binding on us, in many ways they still remain at a global level. They invite us to make them concrete in our own situations. Concerning this, the convocation adopted the following motion: "As participants in Seoul, we commit ourselves to the following covenants, to discuss them and their practical implications within our churches; and we call upon our churches to report back on progress to the 1991 WCC Assembly." 2. Since these do not exhaust all the possible areas for covenanting on JPIC, they serve as models for other areas to be included from local and regional initiatives. 3. These areas of covenanting are also open in another sense. It is clear that not every church or group can be engaged at all points of the struggle for JPIC at the same time. Each engages at some one point knowing that by so doing it belongs to a covenant solidarity that is world-wide. Thus, in the words of the message of the convocation, we come to realize that "there are no competitive efforts for justice, peace and the integrity of creation. There is one single global struggle".

Besides the major act of covenanting at the convocation, many other inter-national and inter-regional covenants and commitments were shared in Seoul. A list of these with one clear example is given: (a) as models for new initiatives and (b) as invitations to others to join in. These also illustrate ways in which an act of covenanting may be made concrete in local situations.

The liturgical material and excerpts from speeches may be adapted and used.

We also share with you the decisions on JPIC made by the WCC Central Committee that met after the convocation.

4. The continuing commitment of the WCC to JPIC

The World Council of Churches remains committed to the JPIC process it initiated at its Sixth Assembly in Vancouver. This process will also engage the attention of the delegates at the Seventh Assembly in Canberra (February 1991). The WCC Central Committee has decided that the WCC should reaffirm its long-term commitment to the JPIC process up to and beyond Canberra. The Central Committee has said, "Structural arrangements within the ongoing work of the Council and resources for its continuation should be found in order to provide a centre of exchange, information and challenge for churches and movements." It also agreed that the Canberra Assembly should "renew a call for commitment to the JPIC process...", and that the next stage of the process should include, among others, intensifying regional responses to JPIC and having an inter-regional meeting on JPIC. The Central Committee has also called for further discussions on the unresolved theological problems of JPIC.

In brief, the WCC will continue to facilitate this ecumenical process, and through its own programmes address the concerns of JPIC.

5. A word of thanks

Many have contributed to bring the JPIC process this far - individuals who are experts in this area, churches, ecumenical organizations, and Christian world bodies - who have encouraged and supported the Vancouver call. Many of these have also contributed financially to the work of JPIC and the convocation. They will continue to support the work of JPIC in the WCC. We thank them. A special word of thanks has to be said to the peoples' movements on justice, peace and the preservation of the environment which have often moved churches, organizations and governments to respond in various ways to the present situation of crisis. They will continue to be a moving force in the whole process. A special word of thanks also needs to be said to the Korean churches and the National Council of Churches in Korea for their commitment and persistence. It is one thing to hold the convocation in a safe place. It is another thing to hold the convocation in a place where the churches have already announced a year of jubilee (1995) for the re-unification of Korea as a focus for their struggle for justice, peace and the integrity of creation.

May 1990

Staff of the office on Justice, Peace
and the Integrity of Creation in the WCC

"We are living between the flood and the rainbow: between the threats to life on the one side and God's promise for a new earth and a new heaven on the other. That is why we have gathered in Seoul to covenant for justice, peace and the integrity of creation."

Second Draft Document
of the World Convocation

"Our problem is that we have divided the world into the poor and the rich, black and white, male and female, East and West, South and North. We thought that we could accumulate wealth at the expense of others; that we could secure our freedom at the expense of the freedom of others; that we could ensure our security at the expense of the security of others; that we could win wars and dispossess others and enjoy our unjust victories in peace; that we could survive merely because we were powerful and wealthy. But reality has made us rediscover one another as sisters and brothers irrespective of race, class, colour or creed; as God's people. We are being forced to rediscover our common destiny, common interests and the common good which now supercedes all individualistic, egoistic interests. Now it is not just a matter of morality to concern ourselves about one another, but a matter of the reality and how God wanted us to live together in a covenant of mutual commitment to one another and to the whole of creation."

Frank Chikane
South African Council of Churches

2. FINAL DOCUMENT: ENTERING INTO COVENANT SOLIDARITY FOR JUSTICE, PEACE AND THE INTEGRITY OF CREATION

2.1 Preamble to Act of Covenanting

From March 5-12, 1990 representatives of many Christian churches, movements and Christian World Communions from Africa, Asia, Europe, Latin America, Middle East, North America, the Caribbean and the Pacific met in Seoul, Korea to consider together their common response to the threats of injustice, violence and the degradation of the human environment. They summarized their findings in the following report which is addressed to Christians and congregations, to churches and movements, in the hope that it will contribute to strengthening wide cooperation with all who share the same concerns and commitments.

1. God - giver of life

We have come together in Seoul to consider our common response to the threats the present generation faces. We have come because we share the conviction that God, the giver of life, will not abandon the creation. We have come in confidence and hope and at the same time in deep anxiety about the present situation and the prospects for the future. Humanity seems to have entered a period of its history which is qualitatively new. It has acquired the capacity to destroy itself. The quality of life is being diminished; even life itself is in peril. We are confronted by new and complexly interwoven threats:

- by entrenched and deadly forms of injustice: while a few of the earth's citizens enjoy unprecedented affluence and power, millions languish in crushing poverty, hunger and oppression;

- by universal violence in open and hidden conflicts and increasing violations of fundamental human rights: torture, extrajudicial killings and genocide have become features of our time;

- by the rapid degradation of the environment: the processes upon which life itself depends are being systematically undermined; already many species of animals and plants are lost forever.

The real danger lies in the interaction of these threats. Together they represent a global crisis. Unless far-reaching changes are made now the crisis will intensify, and may turn into a real catastrophe for our children and grandchildren.

2. God's covenant

As we face the uncertainties of the future, we remember God's covenant with humanity and, indeed, with the whole of creation.

- God, who is love, does not dwell in unreachable heights but is present in the creation as its sustaining power. God is alive in all that breathes and grows. Human beings, men and women alike, have been created as God's partners, called to witness to God's all embracing love.

- Though time and again human beings refuse to accept and abuse the status and role assigned to them, God does not abandon them to themselves. God stands ready to restore the broken communion. The sign of the rainbow reminds us of the promise: "Behold, I establish a covenant with you, your descendants and with all living creatures" (Genesis 9: 9-10).

- Repeatedly people have been chosen to witness to God's saving purpose. Abraham received the promise to be a blessing to all nations (Gen. 12:3). God's covenant with Israel expected Israel to be a servant to the whole world (Isaiah 42: 1-7).

- God's covenants were fulfilled in Jesus Christ. The promise of a new covenant, to be written in the hearts of people, was realized in human history through Christ's incarnation and his death on the cross - the supreme expression of self-giving love. Through the resurrection of Christ, God's irrevocable yes to life has become manifest.

- By baptism we have been placed under Christ's covenant; and whenever we celebrate the Eucharist we hear anew the words: "this cup is the new covenant in my blood" (1 Corinthians 11). The sign of the Eucharist anticipates here and now God's reign of justice and peace, the new heaven and the new earth which are to come; it is a meal we share with Christ who identifies with all who suffer injustice and violence.

- The covenant community is open to all. At Pentecost, walls were broken down. Through the Spirit a new community is being gathered out of the dispersion and hostility of nations, religions, classes, sexes, ages and races. Through the Spirit we all have access to God. The Spirit presses us to recognize and to rejoice in God's gifts in all people and in all places.

3. Discipleship in a period of survival

What does it mean for Christians to respond to God's covenant at this moment of history?

- Christ calls us to radical discipleship. The threats we are experiencing today remind us of the price we have to pay for turning away from God's covenant. God's saving and healing love can only become manifest as we follow Christ without compromise.

- God's love seeks in the first place the weak, the poor and oppressed. God never forgets the victims of human violence. We will experience God's presence and love as we identify with those who suffer and as we participate in their struggle against oppressive powers which dehumanize people and destroy the face of the earth. The anger and the rebellion of the oppressed are a sign of hope for a more human future.

- Given the complexity of modern society and the fragility of peace among nations, violent conflicts pose a greater danger than ever before in history. War as an instrument for solving conflicts needs to be abolished. The church is called to be a force for justice, reconciliation and peace-making.

- God's covenant extends beyond the present inhabitants of the earth to future generations and to the whole of creation. If humanity is to survive, the rights of future generations and the intrinsic value of nature must be recognized.

- To give an adequate response to the global threats of today, the churches need to discover new ways of giving expression to their universal calling. They need to live and to act as one body, transcending the boundaries of nations and at the same time breaking down the barriers of injustice by which Christ's body is dismembered today.

4. Repentance and conversion

As we state these implications of God's covenant we realize how much we are betraying God's love by our witness and our life. The present impasse is of human making. If this is to be broken, a radical reorientation is required.

God confronts all of us with a call to repentance and conversion. Be reconciled with God, the source of life! But this call does not mean the same for all. Jesus' call to life took many forms - for the rich, it meant to get free from Mammon; for the sick it meant to believe in God's love and healing power; for the privileged, it meant to share wealth and power; for the down-trodden it meant to overcome despair; for the educated, it meant to renounce the pride of superiority; for the weak it meant to gain self-confidence.

Today, as well, Jesus' call takes different forms. We live in radically different conditions, and are still far from having understood the implications of these differences. But at the same time, Jesus' call is addressed to us through today's threats. Repentance and conversion have become essential for survival.

Who are we before God? We cannot find the answer by ourselves. We are accountable to one another and need one another to learn who we are before God. A global communion of mutual solidarity will only grow when we have learned to listen to one another, to see ourselves through the eyes of the other, to share our perplexities and to assess our failures together.

5. A community of hope and sharing

Conversion is the door to a new and firm hope - the conviction that the course of history can be changed. We are easily overcome by doubts: Has not power always had the last word? Are victims not inevitable? Are not war and hatred part of the human condition and therefore cannot be overcome? Is it not true that technological development has its own dynamics and therefore cannot be reversed and mastered?

Christian hope is a resistance movement against fatalism.

We want to share this hope with all people. We want to join with them in the same movement. We want to learn from their experience and from the hope by which they are sustained in their struggle.

6. Sing to the Lord a new song

This invitation means more than using a new tune. The Psalmist urges us to celebrate the new things God is doing in our midst. We are invited to be open to the future, and ever anew to interpret the signs of the times. As we reflected together at the convocation on what should be our response to God's covenant, we realized how quickly the world scene is changing and new

challenges are emerging. There is therefore need to stay together in the process of mutual commitment to justice, peace and the integrity of creation, and to be prepared for a new vision, commitments and actions.

At the beginning of his ministry, in the synagogue of Nazareth, Jesus, quoting the prophet Isaiah, proclaimed the "acceptable year of the Lord" (Luke 4:19).

The expression refers to the Jubilee Year (Leviticus 25) which was to be celebrated by Israel in intervals of fifty years in order to redress injustice and oppression and to recognize the limits placed on the human claim on God's creation. Jesus proclaims a permanent jubilee and thereby confronts the church with the constant task of witnessing to the demands of justice, reconciliation and the dignity and rights of nature.

The covenant community is a jubilee community in the service of all.

"I would like to especially welcome the representatives of other religions. What we have in our hands — the search for justice, peace and the integrity of creation — is in no way the private concern of the Christian family only. On this mother earth, in this ship in which we are together, we sink together or we go forward together. So together from whatever roots and spiritual values we may have, we shall enter into the subject matter so that what we give here can be taken back to your respective communities to multiply the work that we will do in common."

Emilio Castro
General Secretary of the WCC

"The historic events we witness today are prophetic. Today it is an east wind of freedom and democracy that is blowing out the old. Tomorrow it will be a south wind of justice and liberation to set free the oppressed. You cannot cheer democracy for Polish workers, Lithuanian farmers, and Chinese students while you block freedom from South African laborers, Salvadoran campesinos and Korean slum dwellers. When the south wind blows with the hopes of the world's poor on its wings, it will cause a chilly gale to be felt by those northern global power centres that run the world's system of economic apartheid.

Today an ugly wall of ideological repression is crumbling down. Tomorrow the invisible walls of international trade, finance, and economic oppression will also come tumbling down. It's hard to stop the wind when it begins to blow."

Jim Wallis
Washington DC, USA

2.2 TEN AFFIRMATIONS ON JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Introduction

In this world marked by injustice, violence and degradation of the environment we want to reaffirm God's covenant which is open to all and holds the promise of life in wholeness and right relationships. Responding to God's covenant we profess our faith in the Triune God who is the very source of communion.

Our response to the covenant today leads us to make the following affirmations on urgent issues where justice, peace and the integrity of creation are at stake. They represent firm convictions that have grown out of years of ecumenical dialogue and struggle.

We make these affirmations as Christian people aware that many people of living faiths and ideologies share these concerns with us and are guided by their understanding of justice, peace and the integrity of creation. We therefore seek dialogue and cooperation with them, guided by a vision of the new future which is necessary for the survival for our planet.

We can only make these affirmations as we acknowledge our shortcomings and failures and commit ourselves anew to the reality of God's reign. This means to resist in thought, word and action the powers of separation and destruction and to live in active solidarity with the suffering people.

"Justice is the moral attribute which belongs to God by nature and to people of God who obediently conform to God's will. Few have better articulated what this must mean to us than the prophet Amos, who saw the inseparability of justice and righteousness and called out for God "... let justice roll down like waters and righteousness like an overflowing stream" (5:24).

I believe that today we belong to a landscape between the evening of a drowning world and the morning of a new day. Some of us may not survive the storm which may rage in the darkness of approaching night, unless, UNLESS, we find the hand of God, the light of Christ in that darkness.

I am reminded of the moral and spiritual road traveled by both Gandhi and Martin Luther King, Jr. They recognized that:

Cowardice asks is it safe?
Expediency asks is it politic?
Vanity asks is it popular, but
Conscience asks, is it right?
And there comes a time when we must act,
not because it is safe, not because it
is politic, nor because it is popular,
but because conscience says it is right."

Bishop Barbara C. Harris
Episcopal Diocese of Massachusetts, USA

AFFIRMATION I

We affirm that all exercise of power is accountable to God

The world belongs to God. Therefore, all forms of human power and exercise of authority should serve God's purposes in the world and are answerable to the people on whose behalf they are exercised. Those who wield power - economic, political, military, social, scientific, cultural, legal, religious - must be stewards of God's justice and peace. In Christ, God's power is demonstrated in redemptive suffering, as compassionate love which identifies itself with broken and suffering humanity. This empowers people to proclaim the message of liberation, love and hope which offers new life, to resist injustice and to struggle against the powers of death.

Therefore we affirm that all forms of human power and authority are subject to God and accountable to people. This means the right of people to full participation. In Christ, God decisively revealed the meaning of power as compassionate love that prevails over the forces of death.

We will resist any exercise of power and authority which tries to monopolize power and so prohibits processes of transformation towards justice, peace and integrity of creation.

We commit ourselves to support the constructive power of people's movements in their struggle for human dignity and liberation as well as in achieving just and participatory forms of government and economic structures.

"The prophet Second Isaiah was writing at a time when the liberation of Israel was so much intertwined with international politics. Similarly we are gathering here in this World Convocation to discern the meaning of Justice, Peace and the Integrity of Creation from a global perspective. We live in a time when the destiny of the human species is a common responsibility and what happens in one place has important bearings on others. For example, when the Romanian government crushed the people's movement with brutal force, Hong Kong intellectuals and Christians put up a huge advertisement in the newspaper denouncing the Romanian dictator and started a campaign raising funds for the Romanian people. In their marches to freedom, people in Eastern Europe remembered the struggle of the Chinese, the suffering of South Africans, the volatile Nicaraguan situation, and the wholeness of creation. Many wore headbands with Chinese characters similar to those worn by the Beijing students last June."

Kwok Pui-lan
Hong Kong

AFFIRMATION II

We affirm God's option for the poor

The poor are the exploited and oppressed. Their poverty is not accidental. It is very often a result of deliberate policies which result in the constantly increasing accumulation of wealth and power in the hands of a few. The existence of poverty is a scandal and a crime. It is blasphemy to say that it is the will of God. Jesus came that we should have "life in all its fullness" (John 10:10). In his death and resurrection, Christ exposed and thereby conquered the powers that deny the poor their right to abundant life (Luke 4:16-21). God shows a preferential option for the poor. "The glory of God is reflected in the poor person fully alive" (Archbishop Romero). In the cries of the poor we hear the challenging voice of God.

Those whom society treats as "the least" are described by Jesus as his sisters and brothers (Matthew 25:31-46). While we support the need for diaconal services and urgent response to emergencies, we recognize in our time that the needs of "the least" can only be met by fundamentally transforming the world economy through structural change. Charity and aid projects alone cannot meet the needs and protect the dignity of the world's poorest billion people of whom women and children are the majority. The solution to the debt crisis can only be found through a just, equitable world economic order and not in palliative measures like the re-scheduling of debts.

We affirm God's preferential option for the poor and state that as Christians our duty is to embrace God's action in the struggles of the poor in the liberation of us all.

We will resist all forces, policies and institutions which create and perpetuate poverty or accept it as inevitable and ineradicable.

We commit ourselves to be allies of those organizations and efforts which are dedicated to achieving the eradication of exploitation and oppresssion.

"For the awakening poor majorities, hope in God and decisive action go always together. God casts to the dust the violent city and 'the foot tramples it, the feet of the poor, the steps of the needy' (Isaiah 26:5-6). This is at the same time a personal commitment and 'grace in return for grace' (John 1:16), Amen."

Werner Fuchs, Brazil

"We know that this world is at stake. But we also know that without the perspective of the victim, this world can be shown falsely as going forward to a hopeful and ideal future."

Bishop Simon Sungseo KIM
Seoul, Korea

AFFIRMATION III

We affirm the equal value of all races and peoples

In Jesus Christ, all people of whatever race, caste, or ethnic descent are reconciled to God and to each other. Racism as an ideology and discrimination as a practice are renunciations of the rich diversity of God's design for the world and violations of the dignity of human personality. All forms of racism - whether individual, collective or systemic - must be named sin and their theological justification heresy.

We reject the perversion of the language of human and peoples' rights to assert so-called "group rights", an assertion which is divisive and seeks not to liberate but to preserve economic exploitation and political privilege by powerful minorities.

Therefore, remembering the covenant of God who declares "All the families of the earth are mine":

We affirm that people of every race, caste and ethnic group are of equal value. In the very diversity of their cultures and traditions, they reflect the rich plurality of God's creation.

We will resist the denial of the rights of human beings who are members of exploited and oppressed racial, ethnic, caste or indigenous groups. We will resist attempts by dominant cultures and groups to deprive them of their cultural identity, full citizenship and equal access to economic, social, political and ecclesial power. We will resist the oppression and exploitation of women and children belonging to these oppressed groups. They are the ones who are the most painfully affected.

We therefore commit ourselves to work against the forces of racism, ethnicism and casteism and to stand in solidarity with their victims and their struggles.

"Let me end my testimony with a philosophical quotation borrowed from Saint-Exupéry, which I would ask you to think about: 'If you are different from me, my brother, you do me no wrong, you enrich me'."

Zohra Azirou
Algerian, Paris

"We believe that the gospel is a two-edged sword, for it hacks away hypocrisy, greed and injustice of the powerful on the one hand and cuts down the lethargy, apathy and the hopelessness of the oppressed on the other.

The resurrection of Jesus and its liberating and conquering power were experienced not only by an accidental group of people but by those whom Jesus had identified as poor, oppressed, weak people who had completely put their future and hopes in God."

Felix N. Sugirtharaj
Dalit Community, India

AFFIRMATION IV

We affirm that male and female are created in the image of God

In God's image God created male and female (Genesis 1:27). This creation in God's image is the basis for a dynamic relationship between women and men for the transformation of society. Christ affirmed the personhood of women and empowered them to a life of dignity and fullness. Women with men, as "new creation in Christ" (2 Corinthians 5:17) must work towards a world where all forms of discrimination are eliminated. Therefore, as we remember the covenant of God:

We affirm the creative power given to women to stand for life wherever there is death. In Jesus' community women find acceptance and dignity and with them he shared the imperative to carry the good news.

We will resist structures of patriarchy which perpetuate violence against women in their homes and in a society which has exploited their labour and sexuality. Within this we pay special attention to the most vulnerable women - those who are poor and/or black, Dalits, members of indigenous communities, refugees, migrant workers and women of other oppressed groups. We will resist all structures of dominance which exclude the theological and spiritual contributions of women and deny their participation in decision-making processes in church and society.

Therefore, encouraged by the persistence of women in their struggles for life, all over the world, we commit ourselves to seek ways of realizing a new community of women and men.

"Feminist theology is not a theology of women for women. Rather it is a liberating theology for all people — women and men. Its intention is to liberate men from a restriction of theology to the brain and to a mental approach. It points to a more inclusive way of 'God-Talk' that takes seriously our lives, our body and soul, our emotions and our wisdom as women and men. God's offering of a covenant partnership with us enables us to work towards such a holistic approach to life and theology."

Women's Pre-Meeting, World Convocation, Seoul

AFFIRMATION V

We affirm that truth is at the foundation of a community of free people

Jesus Christ lived a life of truthfulness. In living God's truth he got into conflict with the values and powers of his society. He communicated his message of truth to the people, teaching and preaching with simple language, images and examples.

People's abilities to communicate and learn are among the greatest gifts of God. They relate and bind individuals together into communities, and communities into the one human family. Communication and education in the service of justice, peace and the integrity of creation carry an awe-inspiring responsibility for the future.

The prophet Zechariah says, "These are things you should do: Speak the truth to one another. In the courts give real justice - the kind that makes for peace" (Zechariah 8:16).

Today, new technologies offer possibilities of wider communication and education for all. At the same time their misuse threatens the true purpose of communication and education. Ignorance, illiteracy, propaganda, misinformation and sheer falsehood face us; therefore, as we respond to the God of the truth that sets us free:

We affirm that access to truth and education, information and means of communication are basic human rights. All people have the right to be educated, to tell their own stories, to speak their own convictions and beliefs, to be heard by others and to have the power to distinguish truth from falsehood.

We will resist policies that deny freedom of expression; that encourage the concentration of the communication media in the hands of the state or of economically powerful monopolies; that tolerate the spread of consumerism, racism, casteism, sexism, chauvinism in all its forms, religious intolerance, and a disposition to violence; and that acquiesce in increasing illiteracy and reducing educational facilities in many countries. All this applies to every section of church and society.

We commit ourselves to create means by which the neglected and vulnerable may learn and the silenced may make themselves heard. We will seek to ensure that the truth, including the Word of God and accurate representation of other faiths, is communicated through modern media in imaginative, prophetic, liberating and respectful ways.

"Under monopoly control, information readily becomes a commodity to be bought and sold. Sexism, for instance, continues to be legitimized, and indeed promoted, in subtle ways by the audiovisual media. Many studies show that racism is ingrained in much of today's media world, and that the mass media literally thrive on stories of conflict, war and violence. Increasingly the media are made to serve the ideology of consumerism and extreme individualism."

Second Draft Document
of the World Convocation

AFFIRMATION VI

We affirm the peace of Jesus Christ

The only possible basis for lasting peace is justice (Isaiah 32:17). The prophetic vision of peace with justice is this:

"They shall beat their swords into ploughshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more;
but they shall sit every[one]
under [their] vine and fig tree,
and none shall make them afraid;
for the mouth of the Lord of hosts has spoken" (Micah 4:3-4).

Jesus said: "Blessed are the peacemakers" and "love your enemies". The church as the community of the crucified and risen Christ is called to perform a reconciling role in the world. We have to discern what it entails to be makers of peace: the conscious acceptance of vulnerability.

In Jesus Christ, God has broken through the bonds of hostility between nations and peoples, and even now offers us the gift of peace with justice. No wound, hostility or sinfulness is beyond the reach of the peace that passes understanding. For biblical faith, true peace means every human being dwelling in secure relatedness to God, neighbour, nature and self.

God's justice is to protect "the least" (Matthew 25:31-46), those who are the most vulnerable (Deuteronomy 24). God is the defender of the poor (Amos 5).

There can be no peace without justice. Such a peace cannot be obtained or guaranteed through narrowly conceived doctrines of national security, for peace is indivisible. True security must be based on justice for the people, especially for those most at risk, and on respect for the environment.

We affirm the full meaning of God's peace. We are called to seek every possible means of establishing justice, achieving peace and solving conflicts by active non-violence.

We will resist doctrines and systems of security based on the use of, and deterrence by, all weapons of mass destruction, and military invasions, interventions and occupations. We will resist doctrines of national security which are aimed at the control and suppression of the people in order to protect the privileges of the few.

We commit ourselves to practice non-violence in all our personal relationships, to work for the banning of war as a legally recognized means of resolving conflicts, and to press governments for the establishment of an international legal order of peacemaking.

AFFIRMATION VII

We affirm the creation as beloved of God

As Creator, God is the source and sustainer of the whole cosmos. God loves the creation. Its mysterious ways, its life, its dynamism - all reflect the glory of its Creator. God's work of redemption in Jesus Christ reconciles all things and calls us to the healing work of the Spirit in all creation.

Because creation is of God and the goodness of God permeates all creation, we hold all life to be sacred. Today all life in the world, both present and future generations, are endangered because humanity has failed to love the living earth; and the rich and powerful in particular have plundered it as if it were created for selfish purposes. The magnitude of the devastation may well be irreversible and therefore forces us to urgent action.

Biblical statements, such as "to have dominion" and "subdue the earth", have been misused through the centuries to justify destructive actions toward the created order. As we repent of this violation, we accept the biblical teaching that people, created in the image of God, have a special responsibility as servants in reflecting God's creating and sustaining love, to care for creation and to live in harmony with it.

We affirm that the world, as God's handiwork, has its own inherent integrity; that land, waters, air, forests, mountains and all creatures, including humanity, are "good" in God's sight. The integrity of creation has a social aspect which we recognize as peace with justice, and an ecological aspect which we recognize in the self-renewing, sustainable character of natural ecosystems.

We will resist the claim that anything in creation is merely a resource for human exploitation. We will resist species extinction for human benefit; consumerism and harmful mass production; pollution of land, air and waters; all human activities which are now leading to probable rapid climate change; and policies and plans which contribute to the disintegration of creation.

Therefore we commit ourselves to be members of both the living community of creation in which we are but one species, and members of the covenant community of Christ; to be full co-workers with God, with moral responsibility to respect the rights of future generations; and to conserve and work for the integrity of creation both for its inherent value to God and in order that justice may be achieved and sustained.

"I really believe that the unity with nature manifested by Christ and by his Apostle of Peace, and demanded of us by the Eucharist in which we make memorial of Christ, must be our guides to a truly Christian attitude towards the Creation."

Stephen Cardinal KIM
Archbishop of Seoul

AFFIRMATION VIII

We affirm that the earth is the Lord's

The land and the waters provide life to people - indeed, to all that lives - now and for the future. But millions are deprived of land and suffer from the contamination of waters. Their cultures, their spirituality and their lives are destroyed. Peoples indigenous to the land and its historical caretakers have particularly suffered and still suffer oppressive separation from their land - by government policy and by violence, by theft and deceit, and by cultural and physical genocide. They await the fulfilment of the promise for the meek to inherit the earth. When there is justice in the land, the fields and forests and every living thing will dance and sing for joy (Psalm 96:11-12). Therefore,

We affirm that the land belongs to God. Human use of land and waters should release the earth to regularly replenish its life-giving power, protecting its integrity and providing spaces for its creatures.

We will resist any policy that treats land merely as a marketable commodity; that allows speculation at the expense of the poor; that dumps poisonous wastes into the land and the waters; that promotes the exploitation, unequal distribution or contamination of the land and its products; and that prevents those who live directly from the land from being its real trustees.

We commit ourselves to join in solidarity with indigenous communities struggling for their cultures, spirituality, and rights to land and sea; to be in solidarity with peasants, poor farmers and seasonal agricultural workers seeking land reform; and to have reverence for the ecological space of other living creatures.

"Over the years, we have fought to maintain our sovereign rights as the Indigenous People of this land. We still fight against the destruction of our land and the abuse of our Mother Earth, and on a wider scale, we now believe the world is also starting to see what their destruction has done to our Mother Earth. As the Indigenous People of this land, we fight for our rights such as: to be heard; to have access to our Sacred Sites; to maintain and participate in our cultural ceremonies and to have our spirituality recognized; and for the survival of the many generations which are yet to follow. We the Aboriginals of Australia lift up our voices and cry: 'we have survived'."

Anne Pattel-Gray, Australian Aborigine

AFFIRMATION IX

We affirm the dignity and commitment of the younger generation

Jesus actively upheld the dignity of the younger generation. His indication that unless we become like little children we cannot enter into the kingdom of God (Luke 18:17) and Paul's call to Timothy not to allow anyone to despise him because of his youth (I Timothy 4:12) implies a challenge to society to build human communities which, with wonder and curiosity, playfulness and vulnerability, with heart, soul and body, ensure the continuity of generations in the love of God. Poverty, injustice and the debt crisis, war and militarism, hit children hard through dislocation of families, forcing them into work at an early age just to survive, inflicting malnutrition upon them and even threatening their survival. Millions of children, particularly the girl child, have no security in order to enjoy their childhood. The increase in unemployment, especially among young people, causes despair. Therefore:

We affirm the dignity of children which derives from their particular vulnerability and need for nurturing love.

We affirm the creative and sacrificial role that the young people are playing in building a new society, recognizing their right to have a prophetic voice in the structures that affect their life and their community.

We affirm the rights and needs of the younger generation as basic for establishing educational and developmental priorities.

We will resist any policy or authority which violates the rights of the younger generation, and which abuses and exploits them. The human right of conscientious objection must be fully respected.

We commit ourselves to our responsibility to support young people in their struggle for self-actualization, participation, and a life of hope and faith; and to create conditions which enable all children to live in dignity, and where old and young share experiences and learn from each other.

"We do not offer beautiful words for the JPIC document. We have already offered lives to the struggle for justice, peace and the integrity of creation. Remember Kwangju, Korea, in May 1980: 2000 young people dead. Burma 1988: 8000 dead. Tiananmen Square, Beijing, China, June 1989: 1000 dead. Romania December 1989: 7000 dead. Remember Chile, South Africa, Sri Lanka, Tibet, East Germany, Lebanon, El Salvador, Philippines, Nicaragua, Sudan, Argentina and so many more. Remember the countless wars, the disappearances, the senseless suffering. This we were a part of, long before JPIC was a programme, a document and a committee.
We are conscious of the dangers of romanticising our involvement in various struggles. At the same time we challenge ourselves to more introspection and commitment in our local and regional ecumenical youth movement."

Statement of the young people present
at the World Convocation, Seoul

AFFIRMATION X

We affirm that human rights are given by God

There is an inseparable relationship between justice and human rights. Human rights have their source in God's justice which relates to an enslaved, marginalized, suffering people in concrete acts of deliverance from oppression (Exodus 3:7b). We recognize with contrition that we as churches have not been in the forefront of the defence of human rights, and many times through our theology have justified human rights violations.

The term "human rights" must be clearly understood to refer not only to individual rights but also to the collective social, economic and cultural rights of peoples (including those with disabilities) such as the right to land and its resources, to one's own ethnic and racial identity and to the exercise of religious and political freedom. The right to sovereignty and self-determination for peoples to work out their own models of development and to live free of fear and free of manipulation is a fundamental human right which should be respected, likewise the rights of women and children to a life free of violence in home and society.

We affirm that human rights are God-given and that their promotion and protection are essential for freedom, justice and peace. To protect and defend human rights, an independent judicial system is necessary.

We will resist all structures and systems that violate human rights and deny the opportunity for the realization of the full potential of individuals and peoples. We will resist in particular torture, disappearances, and extra-judicial executions and the death penalty.

We commit ourselves to actions of solidarity with organizations and movements working for the promotion and protection of human rights; we will work for the acceptance and full implementation of human rights standards through effective instruments.

We further commit ourselves to work towards the full social integration of persons with disabilities into our communities through all possible means, including the removal of economic, religious, social and cultural barriers, (particularly ensuring access to buildings, documentation and information) which prevent them from fully participating in our communities.

"It is a great wish of mine that our church, our church too, should continue. I think there is a difference between a church which in some sense is oppressed and has to struggle for its existence and a church that is officially recognized. Until now my experience has been that our church has tried to provide a voice for those who had no voice in our society. That called for great effort and it was dangerous. Will our church become more powerful in the future and will it then still be the voice of those who have no voice?"

Birgit Dibbert
German Democratic Republic

2.3 AN ACT OF COVENANTING

2.3.1 - Entering into Covenant Solidarity

Introduction

1. We have made the foregoing affirmations in responding anew to God's covenant. They represent the basic direction which the Christian commitment to JPIC is to follow. Yet our response to God's covenant must go beyond the general renewal of commitment which is part of these affirmations. It must lead to concrete action out of renewed faithfulness to the covenant.

2. The following "Act of Covenanting" provides examples of such faithful action which is required today if the brokenness and violation of life and the division of our communities is to be healed. They translate the response to God's covenant into acts of mutual commitment within the covenant community. The building of links of solidarity around specific issues and concerns, of networks of communication and support, is the most urgent priority for action today. This underlines the fact that the human response to God's covenant is a corporate act.

3. The cause and consequences of injustice, violence and the destruction of the environment are intertwined. They affect people in an interconnected way. Therefore our form of action should also reflect this interconnection. This is one important aspect of the covenant solidarity into which we enter. The second aspect is this: our covenant solidarity is turned towards God in repentance and obedience and turned towards suffering people and the suffering environment, so that it may be said that a real test of our covenant solidarity is the way in which we hold ourselves accountable to the poor and oppressed as well as to the whole of creation.

4. The three entry points of justice, peace and the integrity of creation into the one struggle have to take into account the fact that poverty, lack of peace and the degradation of the environment are manifestations of the many dimensions of suffering which have at their root the over-arching structures of domination, i.e. racism, sexism, casteism and classism, which are evident in all situations of suffering in diverse and insidious forms. Therefore, as we project a common vision of hope as the basis for our actions in combating these issues, we should take seriously into account the perspectives of the racially oppressed and culturally dominated as well as other types of analysis, such as feminist perspectives on the causes and effects of poverty, violence and the misuse of creation.

5. Four areas have been selected for this specific "Act of Covenanting" as examples of the urgent corporate action that is required today. They express concrete commitments to work:

- for a just economic order and for liberation from the bondage of the foreign debt;
- for the true security of all nations and people;
- for building a culture that can live in harmony with creation's integrity;
- for the eradication of racism and discrimination on national and international levels for all people.

6. These four areas have been chosen because they are world-wide issues and are clearly interconnected both in their origins and in their manifestations. All four issues demand urgent action if the concerns of justice, peace and the integrity of creaton are to be addressed in a concrete way at this time of crisis. They are, however, in no way exhaustive of our response to God's covenant or of our affirmation of our covenant solidarity. At the heart of our collective effort is the need to recognize the barriers and forms of oppression which divide us and to work for the complete eradication of racism and sexism in all our societies.

7. The fourfold act of covenanting represents a commitment which the delegates to the World Convocation on JPIC have accepted in solidarity with one another. We have solemnly confirmed this commitment before God in the closing liturgical celebration of the convocation. We have thereby placed our act of covenanting in the framework of God's covenant. However, this covenanting action is not an end in itself. Rather, it is meant as the beginning of a process opening out beyond the participants in the convocation to the Christian churches, congregations and movements and even further to all people struggling for justice, peace and the integrity of creation, whatever their religious or ideological convictions. This act of covenanting therefore constitutes an open invitation to enter into this network of mutual commitments for action.

8. In this process of reception and confirmation, the directions for action have to be adapted to the given circumstances which may lead to modifications. What is important is the interconnectedness and mutuality of the action, not the identity of the ways of acting. The act offered here is an example which provides a framework. Other covenants with a more specific scope have already taken shape at the convocation and have been witnessed in the closing celebration.

9. The emerging ecumenical network of solidarity links does need a certain support structure. This convocation looks to the WCC to provide the instrumentalities which are needed in order to maintain and extend this process. The WCC has grown out of an act of covenanting among the churches at the First Assembly in 1948. It has described its calling as a "committed fellowship". These acts of covenanting therefore conclude with an appeal to the WCC officially to make its own this ecumenical process of covenanting for JPIC, and at its forthcoming Seventh Assembly to assure its continuation.

One urgent request in this regard is the occasion of the 500th anniversary celebrations of the colonisation of the Americas. The WCC should take up this complex issue and do substantial work on it so that an appropriate statement and a possible covenant may be prepared by the next session of the Central Committee of the WCC for the General Assembly of WCC in Canberra 1991.

2.3.2 - An Act of Covenanting and four concretizations

As participants in the World Convocation on Justice, Peace and the Integrity of Creation meeting in Seoul, March 1990, we covenant together on the four areas that follow, and commit ourselves to raise them (and the practical issues of application which follow from them) within our churches, and to report on progress to the Seventh Assembly of the World Council of Churches in February 1991.

Remembering that God's covenant, which is justice and peace, embraces all of creation;

Professing our faith in God's promises for justice and peace on earth in its wholeness;

Repenting of our turning away from God's covenant for justice, peace and the integrity of creation;

Renouncing all idols of wealth, power, race and gender superiority and security which cause people to suffer and the earth to be dominated, plundered and destroyed;

Celebrating God's justice and peace and the mystery of God's creation; and

Opening our lives to respond in faithfulness to God's covenant with all living creatures, indeed, with the earth as a whole;

we make the following Act of Covenanting:

2.3.2.1. - First concretization of the act of covenant

FOR A JUST ECONOMIC ORDER ON LOCAL, NATIONAL, REGIONAL AND INTERNATIONAL LEVELS FOR ALL PEOPLE;

FOR LIBERATION FROM THE FOREIGN DEBT BONDAGE THAT AFFECTS THE LIVES OF HUNDREDS OF MILLIONS OF PEOPLE.

WE COMMIT OURSELVES TO WORK AND TO ENGAGE OUR CHURCHES TO WORK:

1. Towards economic systems and policies which reflect that people come first

This basic position implies that

1.1 economic systems exist for humankind and not the other way around,

1.2 empowerment and participation of people and not accumulation of wealth/ possessions are the basic organising principles,

1.3 the idol of materialism should be replaced by respect for human beings, other living creatures and the environment,

1.4 the rich economies should accept a limit to growth so that resources can be made available for production aimed at fulfilling the basic needs of all,

1.5 no individual should increase his/her affluence at the expense of others,

1.6 economic and social policies are based on justice for all regardless of race, sex or caste instead of piece-meal, paternalistic programmes of charity,

1.7 economic policies are based on people's participation and empowerment at all levels instead of abusing people as consumers and factors of production,

1.8 economic policies reflect that justice for all people takes priority over financial gain,

1.9 equal access to education and meaningful employment for all with preferential opportunity for those discriminated against on grounds of race, caste and sex is seen as an indispensable foundation for a just economy,

1.10 the unjust economic system be abolished that forces women (and also sometimes children and men) into prostitution and other forms of sex industry in order to feed themselves and their families,

1.11 the basic needs of a society and its people determine economic and political policies - and not the economic values and interests of transnational corporations and international monetary agencies such as the International Monetary Fund and the World Bank,

1.12 we strive to establish accountability by governments, international organizations, transnational corporations, and other organizations like churches and church-related bodies, to all, especially those negatively affected by economic policies,

1.13 we identify and work to eliminate the structure of sexism that makes women and children the primary victims of poverty,

1.14 the economic worth of women's work be recognized and counted,

1.15 we actively search for a fundamentally new value system based on justice, peace and the integrity of creation that will guide political economic policies.

2. Towards a church free of complicity with unjust economic structures and following ecumenical guidelines for the sharing of resources

This implies, among others, that

2.1 churches re-affirm that economic activities like every other dimension of human life stand under the judgment of God,

2.2 churches recognize their need to be liberated from their complicity in unjust economic systems and recognize the principal role played by people's movements in the struggle for economic justice,

2.3 churches exercise stewardship over their income and possessions, e.g. lands, buildings and investments, and be guided in their policies by a preferential option for the poor,

2.4 churches adopt and apply the Guidelines for Ecumenical Sharing of Resources worked out in a world consultation on this subject in El Escorial, 1987,

2.5 churches support alternative production, trade, banking and credit systems which are based on justice, peace and the integrity of creation, and that they increase investments in the Ecumenical Development Cooperative Society (EDCS) by at least 50 per cent over the next five years, thereby expressing the conviction that social return on investment takes priority over financial return,

2.6 churches and church related organisations develop 'economic literacy campaigns' to educate their members with regard to the way economic policies and systems work,

2.7 churches participate actively in campaigns to reduce the burden of commercial debt by at least 50% and total debt cancellation for governmental loans or other official debt,

2.8 churches actively support and participate in the WCC programme, Ecumenical Decade: Churches in Solidarity with Women (1988-1998) and facilitate the networking of women.

3. Towards liberation from the foreign debt bondage, which affects the lives of hundreds of millions of people, and the establishment of a just structure of the international financial system,

This implies, among others, that

3.1 the international financial system be restructured according to the principles of universal accountability, equitable distribution and just reward for labour,

3.2 international trade policies be based on a just reward for labour and a just price for all commodities, and that the General Agreement on Tariffs and Trade (GATT) complies with these principles,

3.3 the rich share in the costs of adjustment policies that are necessary to eliminate the unbearable debt burdens of the poor,

3.4 viable and lasting solutions to the debt crisis are urgently sought, recognizing the fact that this crisis keeps whole economies in bondage, is an instrument for foreign domination, worsens the economic plight of women, children and other marginalized groups, ignores the fact that the wealth in the countries of the North has its origins largely in the exploitation of the countries of the South, prevents basic needs from being fulfilled, leads to environmental destruction, and is a threat to peace,

3.5 support is given to 'the Year of Jubilee' initiatives taken by several churches and movements to work for the cancellation of the debt of poor countries,

3.6 we oppose all conditions on debt cancellation initiated by outsiders, no matter how well-meaning, and support only conditions demanded by peoples' organisations and ecumenical bodies of the specific debtor country,

3.7 support is given to the initiative to create an Ecumenical Fund to Combat the Debt Crisis into which those who earn interest could pay 10 per cent of their interest earnings, and out of which activities will be supported which aim at exposing the causes and effects of the international debt crisis,

3.8 current structural adjustment policies which the IMF imposes on nations in debt be denounced as they result in the reduction of food available to the poor, thereby increasing under- and mal-nutrition, hunger-related diseases and infant mortality.

4. Towards the support of activities which aim at exposing the causes and effects of the international debt crisis and of those communities and organizations that try to create economic alternatives

2.3.2.2. - Second concretization of the act of covenant

FOR THE TRUE SECURITY OF ALL NATIONS AND PEOPLES;

FOR THE DEMILITARIZATION OF INTERNATIONAL RELATIONS;

AGAINST MILITARISM AND NATIONAL SECURITY DOCTRINES AND SYSTEMS;

FOR A CULTURE OF NON-VIOLENCE AS A FORCE FOR CHANGE AND LIBERATION.

WE COMMIT OURSELVES TO WORK AND ENGAGE OUR CHURCHES TO WORK:

1. For a community of the churches who claim their identity as the Body of Christ through providing witness to the liberating love of God

1.1 through practising our Lord's call to love the enemy,

1.2 through working for peace with justice for the whole creation, land, water, space and air, in which violence and structural violence are minimized,

1.3 through moving from the traditional doctrine in many churches of a just war to a doctrine of just peace,

1.4 through giving up any theological or other justification of the oppressive, threatening use of military power, be it in war or through other forms of oppressive security systems,

1.5 through actively promoting a culture of non-violence in which racism is overcome and the equal dignity of all races affirmed,

1.6 through the realization of a new community of women and men, overcoming structural violence and discrimination against women,

1.7 through witness to the peace of Jesus Christ by confessing that the loyalty to Christ is above the loyalty to the nation, and by declaring readiness to live without the protection of arms when the two loyalties come into conflict,

1.8 through developing and coordinating justice and peace ministries including a global non-violent service which can advance the struggle for human rights and liberation and serve in situations of conflict, crises and violence.

2. <u>For a comprehensive notion of security that takes the legitimate interests of all nations and peoples into account; this common security has to grow from a realization of peace with justice and should include the defence of God's creation</u>

2.1 through the creation of an international economic and social order that will enable all nations and people to live in dignity and without fear,

2.2 through the overcoming of the institution of war as a means to resolve conflicts,

2.3 through the rejection and overcoming of the spirit, logic and practice of deterrence with weapons of mass destruction whose use would infringe the principle of non-combatant immunity,

2.4 through the strengthening of the peace-making role of the United Nations and the recognition of the jurisdiction of the International Court of Justice.

3. <u>For a halt of militarization, especially of the Third World countries</u>

3.1 through the dismantling of military industrial complexes and through the stopping of the trade and transfer of arms,

3.2 through the withdrawal of military bases and troops from foreign countries,

3.3 through resisting national security doctrines, low-intensity conflict strategies and 'total war' concepts and all other forms of destabilization,

3.4 through the building up and strengthening of democratic norms and institutions that will ensure justice and the rights of the people and enable participation of the people in decision-making processes.

4. <u>For the demilitarization of international relations and the promotion of non-violent forms of defence</u>

4.1 through a defensive, non-threatening and non-offensive posture of security measures and the development of civilian-based defence,

4.2 through radical reduction and eventual abolition of all nuclear weapons and while nuclear weapons still exist, a progressive development of international control and thorough verification measures,

4.3 through reduction and limitation of conventional weapons and elimination of chemical and biological weapons,

4.4 through immediate cessation of all nuclear weapon testing and stopping the proliferation of nuclear weapons by strengthening the Non-Proliferation Treaty (NPT) and ensuring that the nuclear weapon states fulfil their obligation of disarmament under the NPT,

4.5 through unilateral steps of disarmament as well as bi- and multi-lateral steps and processes of disarmament,

4.6 through preventing an arms race in space through observance of the Anti-Ballistic Missile Treaty,

4.7 through denuclearization of the navies of the world and encouraging states not to allow to come into their harbours and waters ships which cannot convincingly indicate that they have no nuclear weapons on board.

5. For a culture of active non-violence which is life-promoting and is not a withdrawal from situations of violence and oppression but is a way to work for justice and liberation

5.1 through expressing and implementing the preferential option for a peaceful resolution of conflicts,

5.2 through supporting the right to conscientious objection to military service and tax for military purposes, and providing alternative forms of service for peace efforts and taxation.

5.3 through overcoming violence in education, families, schools, at work and in mass media, especially the pervasive violence against women and children,

5.4 through resisting militarization as it specially affects women and children depriving them of their human rights, dignity and health,

5.5 through recognizing and supporting women as builders of a culture of non-violence and in their non-violent resistance to oppressive and exploitative policies.

2.3.2.3 - Third concretization of the Act of Covenant

FOR BUILDING A CULTURE THAT CAN LIVE IN HARMONY WITH CREATION'S INTEGRITY;

FOR PRESERVING THE GIFT OF THE EARTH'S ATMOSPHERE TO NURTURE AND SUSTAIN THE WORLD'S LIFE;

FOR COMBATING THE CAUSES OF DESTRUCTIVE CHANGES TO THE ATMOSPHERE WHICH THREATEN TO DISRUPT THE EARTH'S CLIMATE AND CREATE WIDESPREAD SUFFERING.

WE COMMIT OURSELVES TO WORK, AND TO ENGAGE OUR CHURCHES TO WORK:

1. To join in the search for ways to live together in harmony with God's creation,

through activities such as these

1.1 deepening our biblical understanding, rediscovering old traditions (e.g. the Patristic teaching on creation) and developing new theological perspectives concerning creation and the place of humanity within it; through opening ourselves to learn from the insights of indigenous peoples and people of other faiths and ideologies, as well as from the traditional wisdom of women,

1.2 promoting a spirituality in our church communities which embraces the sacramental character of creation and challenges consumerist attitudes,

1.3 developing educational programmes which help people to uphold the integrity of creation and through adopting in our churches a community life-style and ways of using resources which express and reinforce a growing respect for God's creation,

1.4 acting together globally and locally with environmentalists, scientists, social activists, young people, political leaders, economists and others from different backgrounds and religions who are searching for just forms of society, which help maintain the ecological balance of creation. This cooperation could be enacted in many ways, one example being church participation in 'World Environment Day',

1.5 protection and celebration of God's gift of creation by sharing the resources of the earth in ways that enhance the lives of all people. By rejecting over-consumption and promoting models which encourage recycling, provide adequate shelter and appropriate transportation, provide sustainable forms of agricultural and industrial production, and meet the basic needs of all people,

1.6 rejecting and fighting hierarchical thinking which puts one race above another, men above women, or people above the natural environment; and accepting the responsibility of constant self-examination needed for building a more harmonious world.

2. <u>To join in global, local and personal efforts to safeguard the world's atmospheric integrity and quality</u>

Including the following actions:

2.1 through keeping ourselves and our churches informed of the crisis at hand from damage to the chemical balance of the atmosphere and from changing climate patterns,

2.2 through responding to the warnings of the scientific community, the wisdom of tribal peoples and those most likely to be affected by the changing climate,

2.3 through creating, by way of ecumenical cooperation, specific policies and programmes that will mobilize Christians around the world in campaigns to save the stability of the atmosphere,

2.4 through participating in networks with other churches, environmental organizations, popular movements, scientific associations, and other groups committed to education and action to resist the causes of atmospheric destruction,

2.5 through supporting the efforts of international bodies such as the United Nations Environment Programme (UNEP) and the United Nations Educational Scientific and Cultural Organization (UNESCO) to propose treaties for the nations of the world which will protect the atmosphere for future generations.

3. <u>To resist globally the causes and to deal with the consequences of atmospheric destruction</u>

Using measures such as these

3.1 through reducing the emission of carbon dioxide by 2% per year globally as recommended by recent international scientific conferences. This would require the industrialized countries that create the highest emissions to reduce by 3% or more annually, recognizing the legitimate needs for sustainable energy expansion within the developing countries; in order to achieve this, a corresponding regular reduction in the use of fossil fuels is required,

3.2 through banning the use of chloroflouro-carbons (CFCs) and supporting their replacement by alternative technologies and through international collaboration to make substitutes available within developing countries in an economically just way,

3.3 through combatting deforestation, preserving forest eco-systems and encouraging the reforestation and planting of appropriate varieties of trees as an act of contemporary discipleship and by addressing the injustices and attitudes which fuel the destruction of the world's forests,

3.4 through strengthening governmental measures to increase efficiency of both energy generation and use while encouraging transfer of environmentally relevant technologies from industrialized to developing countries so that the pressing need of developing countries for energy sufficiency may be met in a sustainable way. We support a fossil fuel tax for this purpose, in particular in industrialized countries, as a necessary part of governmental measures,

3.5 through actively promoting strategies for renewable energy resources around the world as alternatives to increased coal, oil and gas use in the future, and in strict opposition to the multiplication of nuclear reactors, and to further disposal of nuclear wastes in the lands and waters of the earth,

3.6 through proposing and supporting redesigned systems of transportation to dramatically curb atmospheric pollution and global warming from this source and by committing ourselves to use public rather than private transport and to restrict air travel whenever possible,

3.7 through the establishment of an international fund of atmosphere solidarity supported by a tax on carbon dioxide emissions above the world average, to be used for the transfer to developing countries of technologies which are less harmful to the environment and to projects aimed at combatting deforestation and promoting reforestation,

3.8 through calling on corporations - public and private, national and international - to implement responsible environmental practices.

4. <u>To call on our churches to lead in the indispensible reversal of the thinking which supports unlimited energy consumption and economic growth</u>

4.1 through strengthening public acceptance for necessary measures in politics and economics to attain sustainable development,

4.2 through focussing on the ethical implications of setting longterm goals which will including an equitable quota of fossil fuel energy consumption for every world citizen,

4.3 through monitoring international negotiations regarding the Montreal Protocol (1987), the Helsinki meeting (1989) and the upcoming UN Conference on Environment and Development (1992) like the successful monitoring of the Helsinki Final Act (1975) on human rights,

4.4 through encouraging bilateral and multilateral development projects which include the full participation of those directly affected by the decision,

4.5 through educating our parishes and congregations by special programmes and radically reforming the life of our church communities, through conducting an ecological audit for the critical assessment of the design and use of church property, land and resources with an understanding of shared community life and the integrity of God's creation.

5. To commit ourselves personally to promote and facilitate the achievement of these goals

5.1 through our witness and lifestyle
- changing from private transport to public transport,
- reducing travelling by air, wherever possible,
- adopting living habits to reduce energy consumption,

5.2 through solidarity with those affected by climate change.

2.3.2.4 - Fourth concretization of the Act of Covenant

FOR THE ERADICATION OF RACISM AND DISCRIMINATION ON NATIONAL AND INTERNATIONAL LEVELS FOR ALL PEOPLE;

FOR THE BREAKING DOWN OF WALLS WHICH DIVIDE PEOPLE BECAUSE OF THEIR ETHNIC ORIGIN;

FOR THE DISMANTLING OF THE ECONOMIC, POLITICAL AND SOCIAL PATTERNS OF BEHAVIOUR THAT PERPETUATE AND ALLOW INDIVIDUALS TO CONSCIOUSLY AND UNCONSCIOUSLY PERPETUATE THE SIN OF RACISM.

WE COMMIT OURSELVES TO WORK, AND ENGAGE OUR CHURCHES TO WORK:

1. For just systems and policies which reflect that every human being is beloved of God irrespective of their race, caste or ethnic origin

2. Towards the implementation of the above-mentioned principles in the policies and practices of churches and church-related bodies

3. Therefore, in this Convocation, in the presence of God

3.1 We covenant to confess and repent for our complicity either consciously or unconsciously in racism which permeates both church and society,

3.2 We covenant to fight against the violence of racism done to people in the first world context,

3.3 We covenant to join actively in the land rights struggles of indigenous people as they struggle against racist institutions and policies which rape the land and resources,

3.4 We covenant to increase our efforts in the struggle against the apartheid system in South Africa which also undermines the integrity of the frontline states in Southern Africa,

3.5 We covenant together to use the occasion of the 500th anniversary of the invasion of the Americas, not for glorification but for confession, reparation and repentance for the brutal genocide and exploitation of indigenous peoples,

3.6 We covenant to support the continuation of a priority emphasis on the issue of racism, particularly the maintenance of the WCC Special Fund and the Programme to Combat Racism which provide concrete demonstration of solidarity by the churches with the racially oppressed,

3.7 We covenant to ensure that all racially oppressed groups, both in the North and in the South, are full partners in the ecumenical family in terms of participation and representation,

3.8 We covenant to convene a World Day of Prayer on Racism in which liturgical and background information on racism is provided to all member churches,

3.9 We covenant to develop faithfully in our situations the concrete linkages between racism, casteism, classism, ethnicism, sexism, militarism, poverty and the destruction of the environment.

DOXOLOGY

Having committed ourselves in covenant solidarity and
Mindful that we are stewards of Creation
We join with all You made
To celebrate Your glory
And to sing Your praise.

Glory to God
Who in the beginning created all things
And saw that it was good.

Glory to Jesus
Firstborn of the new Creation
And Redeemer of all.

Glory to the Spirit
Who in the beginning hovered over the water
And who fills Creation with Your love.

"The new kairos ushered to us by Mr. Gorbachev creates a new reality of a definite ideological vacuum in the world that needs to be filled, and, thus cannot be filled by old ideological systems... This vacuum provides us with a unique historical opportunity not to fill it with half-baked parochial or theocratic ideas, but it provides us with an opportunity to make the world aware of threats to the whole of creation, on the one hand, and on the other to derive from the renewal of our covenant with God, a new mutual commitment for Justice, Peace and the Integrity of Creation."

Frank Chikane
South African Council of Churches

"If we learn to love God's creation afresh, we shall recognize the extent to which unjust economic and political structures contribute to its destruction and how much these structures lead in turn to new injustice and discord. Injustice towards human beings, discord and the violation of nature all affect each other. This vicious circle can be broken only through God's love. Justice and peace will increase where relations are restored in that love and in terms of the Kingdom of God — relations between human beings and people and between human beings and the earth. The biblical word shalom includes all these aspects: healing, wholeness, well-being and justice for everyone — all-embracing peace. Shalom is God's eschatological gift, but also God's commission to us."

Marga Bührig, Switzerland
President of the WCC and
Moderator of JPIC

"Today, for us of the Catholic Church, as for so many Christians, efforts to promote Justice and Peace in human society are clearly seen as being constitutive elements in the Church's fundamental mission of evangelization. There are so many crosses that light up the sky in the evening in Seoul. There are certainly many church buildings here; if only all these churches were united in the search for justice and peace in our society and the world, if only we were putting as much energy into promoting the respect of nature as into running our church organizations, then I think the Kingdom of God would not be far off! But it is not so... I think that we still need to reflect much more, and act more courageously, on the question of the Church's presence in society."

Stephen Cardinal KIM
Archbishop of Seoul

3. COVENANTS AND COMMITMENTS SHARED IN SEOUL

1.	Israelis and Palestinians. On working to bring peace in Israel and the recognition of a Palestinian state. Call for international support.	Rabbi Jeremy Milgrom 12 Yiftah St,93503 Jerusalem Israel, Rev. Dr. Mitri Raheb Bethlehem, Box 162

Palestinian Israeli Covenant

We Israelis and Palestinians deeply concerned by the increased militarization of our region and the violence on both sides, ask that you join us in a moment of silence to honour their memories.

(Moment of silence)

We, as representatives of three religions from our common Holy Land, Christians, Jews and Moslems, seek to derive from the prophetic and liberating values of our traditions and faiths a way to fulfill the national aspirations of both the Palestinian and Israeli peoples in peace with justice.

Encouraged by the declaration of independence of the Palestinian National Council PNC, in November 1988, we commit ourselves to work for the following goals:

- *An end to Israeli occupation and an end to the violation of human rights.*
- *No further building of Israeli settlements in the occupied territories.*
- *Mutual recognition and self-determination for both peoples through negotiations between Israel and the PLO.*
- *Sovereignty for both peoples through the recognition of a Palestinian State in the Palestinian homeland alongside the State of Israel.*

We call upon the WCC and its member churches to encourage international peace efforts to foster dialogue between Palestinians and Israelis and to combat anti-Arab and anti-Jewish stereotypes. We also call upon the churches to encourage peace initiatives and to join us in our common prayers and deeds for peace.

"For, behold, I create Jerusalem a rejoicing, and her people a joy, and the voice of weeping shall be no more in her, nor the voice of crying...
And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit, they shall not plant and another eat... They shall not labour in vain nor bring forth for trouble... they shall not hunt nor destroy in all my holy mountain", says the Lord (Isaiah 65:18-25.)

2.	From British churches and South African churches. To keep up sanctions until there is profound and irreversible change in South Africa.	Rev. Kenyon Wright Scottish Churches House UK - Dunblane FK15 OPJ. Rev. Frank Chikane, South African Council of Churches Khotso House P.O. Box 4921 Johannesburg South Africa
3.	From Singhalese and Tamils within Sri Lanka - to work together with the churches of Sri Lanka for a just peace.	Nirmal Mendis 13 Hospital Road Ampare, Sri Lanka
4.	Church and Peace Europe. Friends World Committee, International Mennonite Peace Committee, Church of the Brethren and people from USA, Japan, Uruguay, Zaire, Netherlands, West and East Germany. To establish ecumenical ministries for Justice, Peace and the Integrity of Creation including global peace services.	Wilfred Warneck Karlsmuntstr.21 D-6331 Schoeffengrund FRG
5.	Latin American region - with indigenous peoples of the Americas: - in repentance to redeem the debt to the peoples caused by domination of Spain, Portugal, other European nations, and USA. We are all accomplices; - to rethink the practise of evangelisation so we find a way to restore the culture of the peoples and share their struggle for land and rights; - to correct and improve interpersonal and institutional relations in favour of a spirituality obeying the Holy Spirit for peace, justice and liberty; - to call on churches of Spain, Portugal, Europe and USA to join us.	Rev. Felipe Adolf Latin American Council of Churches, C.P. 85-22 Quito Ecuador
6.	United Church of Christ, Philippines, Evangelische Kirche Kreis Koblenz, W. Germany - these two regions from North and South to work together to denounce unjust structures and powers.	Rev. Gernot Jonas Im Trinnel D-5440 Mayen, FRG Rev. Rudolfo Bascot Aoc House, Alviola Vill. Butuan City, Philippines
7.	Many persons from many countries who identify themselves as having evangelical concerns - commitment to take the depth of JPIC focuses into their networks.	Tokumboh Adeyemo Calvin de Witt Joe Petersen Ron Sider 312 W. Logan Street Philadelphia, PA 19144, USA

8. From all Caribbean participants who are present at this Convocation - to network, to share information and express solidarity with the people of Haiti.	Rev. William Thompson Rev. Dr. Emmette Weir Methodist Church Box N3702 Nassau, Bahamas
9. From people's movements in El Salvador and Philippines - to work together on mutual support of countries in struggle for peace with justice.	Edicio de la Torre c/o KSP Admiral van Gen Straat,26bis NL-3572 UTRECHT Netherlands Marta Benedivides Apda 57-317 CP 06501 Mexico City, Mexico
10. From United Church of Canada, USA participants in JPIC, Swiss Protestant Federation, the Church of Sweden, Presbyterian Church of Canada, National Council of Churches in Netherlands, Methodist Church in Britain, Federation of Evangelical Churches of GDR - as churches of northern nations who are primary polluters, to work for reduced emissions of greenhouse gases, and for protection of ozone layer.	David Hallman United Church House 85 St Clair Ave E. Toronto Canada M4T 1M8
11. From Pacific churches and French churches - a) to work for independence of aboriginal Kanak people, b) to protect the land and peoples of Mataiva (a small atoll near Tahiti) from destruction because of Australian mineral exploration.	François Roux, Dick Aui 14 rue Chevalier de la Barre F-34400 Lunel France
12. Participants from Netherlands, from national Council of Churches, Philippines, from Justice and Peace Commission for Filipino Migrant Workers- to stop exploitation of women world-wide, especially trafficking in Filipino women.	June Rodriguez Sr. Cres. Lucero Nonoi Hacbrink 173 Haarlemmederdijk 1013 KH Amsterdam
13. Covenant network in FRG, and threatened communities in South Africa - to continue working together against forced removals to homelands.	Annegret Zeilinger Rev. Piet Moatshe Box 4921 Johannesburg 2000, South Africa

14. From participants here from Sri Lanka and from Palestine - to share experiences and support each other as oppressed peoples.	Rev. Dr. Mitri Rahab Nirmal Mendis 13 Hospital Road Ampare, Sri Lanka
15. From the participants from Poland, Czechoslovakia, Sweden, Switzerland - as countries now involved in the Korea Demilitarized Zone - to work together with Koreans towards the goal of peaceful reunification.	Lukas Vischer Sulgenauweg 26 CH-3004 Berne 23 Switzerland
16. From Interchurch Peace Council (Netherlands) and Sojourners Community (USA) - to call a meeting of people in South and East to discuss effects of changing political realities.	Laurens Hogebrink Overgoo 11 Postbus 405 NL-2260 AK Leidschendam Netherlands Jim Wallis 1321 Otis St. NE Box 29272 Washington, D.C. 20017,USA
17. From the youth of this Convocation - many things, including a) active participation of youth in JPIC issues b) sharing of information among youth c) support of Korean Jubilee Movement d) support of indigenous and tribal peoples e) opposition to militarisation.	
18. From USA participants to JPIC a) with Korea - support of Jubilee Year b) with South Africa - to maintain and strengthen sanctions c) with Canada on environmental issues d) with each other on many justice issues within USA.	Dwain Epps National Council of Churches 475 Riverside Drive New York, NY 10115, USA
19. From Middle East Council of Churches - to work together on JPIC concerns.	Metropolitan Yohanna Ibrahim Syrian Orthodox Archdiocese Sulaimanya, Aleppo, Syria
20. People from Europe, North America, Korea, Philippines, South Africa, Central America, South America - to help each other to walk the road to Damascus, as expressed in Damascus document (Kairos and Conversion)	Joe Barndt Marta Benavides Cornelia Füllkrug-Weitzel Prinzregentenstr. 89 D-1000 Berlin 31 FRG

Requests for covenant partners

1.	From Pacific churches especially to German and USA churches - to stop US plans to move stockpile of chemical weapons from Germany to Johnston Island in Pacific - this island is susceptible to tropical cyclones, and from it major wind and ocean currents plow to Marshall Islands and Kiribati.	Greenpeace International Stichting Greenpeace Council Keisergracht 176 NL- 1016 DW Amsterdam Netherlands
2.	From disabled peoples international - support in asking WCC to have policies to make all gatherings fully accessible to all disabled people so they may participate fully.	Ron Chandran Dudley 33 Wilkinson Road Singapore 1543
3.	Black German movement - seeking U.S. black movement support and sharing on anti-racist strategies.	Austin Peter Brandt Friedrich-Ebert-Str. 143 D-4100 Duisburg 18
4.	Hawaii Ecumenical Coalition - support on native Hawaiian movement for self-determination on Hawaiian land rights, on environment and tourism impact.	Rev. Kaleo Patterson Box 113, Kapaa 96746 Hawaii

"It is not enough for us simply to theologize, to describe and to prescribe regarding the Orthodox vision of justice and peace. We must also mobilize and work together for God's purpose to defeat injustices and to establish justice wherever possible, as well as to overcome the forces which threaten peace on earth. In order to realize God's peace and justice on earth, we are called as Christians always and everywhere to be "servants of God" (Rom. 6:22) and "co-workers with God" (1 Cor. 3:9) by being obedient to His will and by imitating the example of our Lord and the saints of His Church. We see this task as a clarion call to ourselves as Orthodox, first in our existence on the personal, the ecclesial and outreach levels."

"But in addition, we must learn to use the expertise of the Church's members who are specialized in the areas of sociology, economics, politics, ecology, medicine, etc., in order to help raise the consciousness and understanding of the faithful in the practical spheres of justice and peace work. It would be useful to designate one week each year throughout the world, dedicated to the issues of justice and peace. During this week, prayers, gatherings, presentations, seminars and discussions could be held with the intention of enhancing the awareness of Christians toward these issues."

excerpt of "Orthodox Perspectives on Justice and Peace", Minsk, USSR, 4-12 May, 1989

A Meditation on Walls

There are walls that divide one nation and people,
like Korea.
Ideological walls, built by big powers,
that make brothers and sisters
see each other as different, as enemies.

In South Africa, apartheid is a racist wall.
It is most visible there,
but other countries have their own racist walls.

There are one-way walls between North and South.
Northern countries can enter the South
to invest and intervene — even to invade.
Southern countries face protectionist walls.
Northern walls rise higher and higher
against migrants and refugees.

There are walls between oppressed nations and people.
Old walls that they have inherited and chosen to retain.
New walls that they have built against each other.

There are walls
that churches compete with each other to build
that try to imprison and set limits
to God's saving power and grace.

There are walls too close to see
too painful for us to confront.
Walls that are convenient for us to keep.
Between men and women, within families,
among friends and companions
in the struggle for justice, peace
and the integrity of creation.

What do we do about walls?
Acknowledge that they exist, and will not quickly disappear?
But if walls have been built by people,
people can also pull them down.
Perhaps not all at once,
with a blast of trumpets as in Jericho,
but by creating enough breaches, enough openings,
while digging deeper to understand
and undermine their foundation.

We thank God for walls that have fallen.
And for those whose faith kept struggling when walls seemed eternal,
whose blood marks where they gave their lives,
against the wall.

Edicio de la Torre
Philippines

Speaking to the Children

You ask us why we have
borne you into a world
where children have to die of hunger
where girls are forced to sell their bodies
to survive.
Where boys are sent to battlefields
to die for causes that they do not even understand.
You ask us why we have stolen your souls
and given you things instead.
I am angry because we did not put you
into the world for that.
I want to keep the promise alive for you.

Children of the world, my children too.

I am sad because you tell us
that we have ruined the world for you.
That there will not be a house of tomorrow
where you will have to deal with the consequences
of our carelessness and greed.
You will have to pay for debts
you have not made.
And yet, we wanted so much to give you a better life
than what we have.
You are asking us now
what is better?

I fight because I care
and I know that I am not alone
to struggle that the world may become
a kinder place to live in.

We are many, men and women,
we take the thread of hope and resistance
from those who have lived before us
who walked in faith and humility behind our God
who died so that others may live.

We continue where they had to leave
we toil that the dreams may not be forgotten.
We will do our best to leave you a world
where you still can live.
But we also leave you
the privilege of struggling
to make it better, to undo our mistakes.

From generation to generation
in faith we continue to struggle and hope.

Excerpts of a poem
by Reinhild Traitler,
Switzerland

"We respond in faith and obedience to God by coming together at this critical moment in history to renew the covenant. In this convocation through the reading and preaching of God's word, we have been refreshed and renewed in the knowledge of his law.

By this covenant we wish to:

- *indicate our commitment to the JPIC process, learning from and contributing to it,*
- *commend to evangelical bodies in general and the World Evangelical Fellowship Theological Commission in particular the concerns of JPIC for study, action and response,*
- *call for an evangelical convocation and response to JPIC in partnership with WCC,*
- *request that the continued process of discussion and dialogue on JPIC in preparation for the Canberra Assembly be continued with the active participation of evangelicals."*

Statement of the Evangelical participants
at the World Convocation in Seoul

"Sisters and brothers, with you, we believe in God's fellowship with us human beings which has come about and been made visible in our Lord Jesus Christ. This conviction empowers and obliges us to work patiently and humbly for the growth of ecumenical fellowship. We know our need of forgiveness before God and before each other. We are committed to work together wherever possible for justice, peace and the integrity of creation, where we live and work.

We are indeed happy to be here in Seoul and to contribute with you to the Convocation and to share your hopes for the future of JPIC.

As we thank God for the fellowship we share, we pray:

Lord, make us instruments of your justice
Make us instruments of your peace
Make us instruments for the renewal of your creation."

Message of Greeting of the Roman Catholic
participants at Seoul

"We came together in Seoul with the conviction that justice should be at the heart of the JPIC project and that people should be at the heart of the JPIC process. The stories we have shared these past two days reaffirm the centrality of justice and people.

We have heard about the suffering and struggle of people from many places: indigenous people of the Pacific, Dalits of India, Palestine, El Salvador, South Africa. We listened with special attention to the pain of the people in Sri Lanka and to the plight of Koreans in Japan. We have learned the many names and faces of injustice.

But the central issue of justice we want to put forward during the JPIC convocation and beyond is this: the unjust accumulation of wealth and power in our societies and in our churches."

Message from the Justice Forum in Seoul

"Heaven, earth, rain, bud, seed, mountain and pine tree are recurrent motifs in Chinese poetry and painting. Many Old Testament commentators have overlooked the significance of these images, thinking that they are simply rhetoric devices to illustrate what the prophet has to say. But for me, these images are not just literary embellishments or ways of illustration for they bring out a very significant dimension of the prophet's theology.

Second Isaiah evokes images from nature to share with us his deepest conviction that historical happening has a lot to do with the cosmological realm, and vice versa. This central message is not only found in Second Isaiah but also in the Psalms and in Genesis. Similarly, there is a tendency to see each part in connection with the whole in the Chinese worldview. We call this 'correlative thinking' which does not separate immanence from transcendence, the material from the spiritual, the human realm from the cosmological. We can illustrate what this means by a famous passage from the Chinese philosopher Chang Tsai:

> *'Heaven is my father and earth is my mother, and even such a small being as I finds an intimate place in their minds. Therefore, that which fills the universe I regard as my body and that which directs the universe I regard as my nature. All people are my brothers and sisters, and all things are my companions.'"*

Kwok Pui-lan, Hong Kong

"As the cataract of ignorance falls
from off the eyesight of my soul,
I realize that all this huge Creation
around me is the World.

The hitherto quite unattended fact
that these familiar fingers number ten,
like the encounter with some miracle,
suddenly astonishes me

and the newly-opened forsythia flowers
in one corner of the hedge beyond my window
entrace me utterly,
like seeing a model of Resurrection.

Smaller than a grain of sand
in the oceanic vastness of the cosmos,
I realize that this my muttering,
by a mysterious grace of the Word
is no imagined thing, no mere sign,
but Reality itself."

Ku Sang
"The true appearance of the Word"
English translation by Br. Anthony of Taizé

4. A LITURGY FOR A SERVICE OF COVENANTING

A service of mutual commitment and covenanting for Justice Peace and the Integrity of Creation

I. Call to worship (stand)

Leader: The time is coming -
indeed, it is here.
When the true worshippers
shall worship God in spirit and in truth.

People: God is spirit,
and those who worship God
should worship in spirit and in truth.

(silence)

Leader: The work of the Lord surrounds us!

People: We respond with praise.

Leader: The love of the Lord is visible!

People: We respond in faith.

Leader: The wind of the spirit is blowing!

People: We respond with joy.

Leader: The word of the Lord is calling!

People: We respond in hope.

Leader: Eternal God -
Take hold of us as we meet together;
Kindle your love in our hearts;
Transform our vision to see things as you see them;
Give us faith to rise above ourselves;
And encourage us to dare for your kingdom.

People: For yours is the kingdom, the power and the glory now and forever. Amen.

II. Hymn of Praise

(sit)

III. Call to Commitment

"I am your God, and you are my people" says the Lord, "I will set my rainbow in the clouds as a sign of the covenant between me and you, and the earth and every living creature. When the rainbow is seen in the clouds I will remember my covenant ... " (Gen. 9).

Sisters and brothers, we have come together to make a common commitment for justice, peace and the integrity of creation. In so doing we also seek to make our own God's promises to us and to all creation, and to renew our commitment to God and to one another.

Our hope is not rooted in our own strength, but in the faithfulness of God. Let us, therefore, hear again God's promises to us as we read them in the Scripture -

IV. Scripture Readings

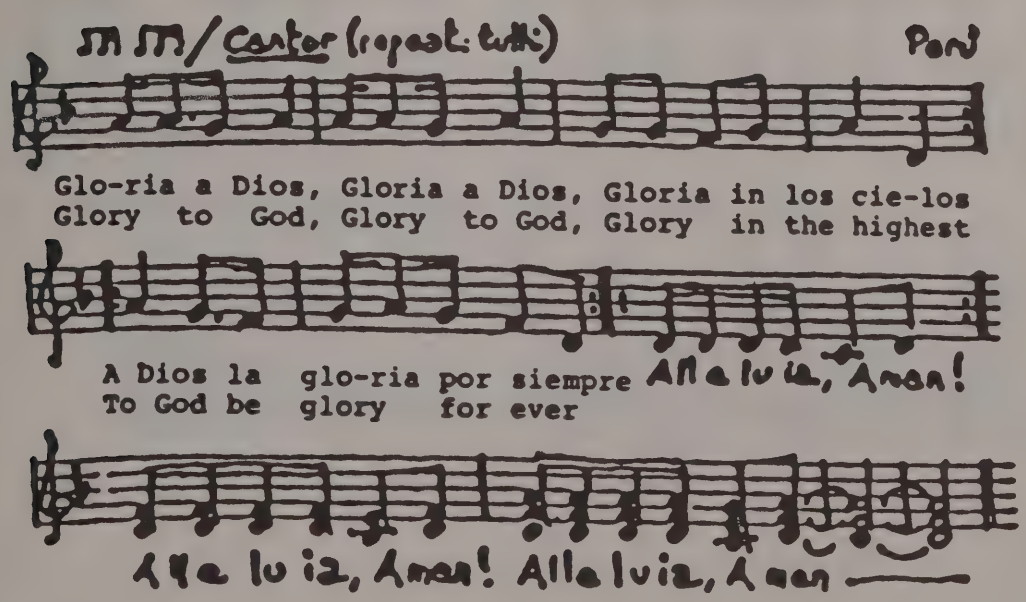
Old Testament Reading : Isaiah 55: 1-3

"Ho, every one who thirsts,
come to the waters;
and every one who has no money,
come, buy and eat!
Come, buy wine and milk
without money and without price.

Why do you spend your money
for that which is not bread,
and your labour for that which does not satisfy?
Hearken diligently to me,
and eat what is good,
and delight yourselves in fatness.

Incline your ear, and come to me;
hear, that your soul may live;
and I will make with you
an everlasting covenant,
my steadfast, sure love for David.

Sung response: Gloria a Dios ...



Epistle Reading: Rev. 21: 22-27, 22: 1-2)

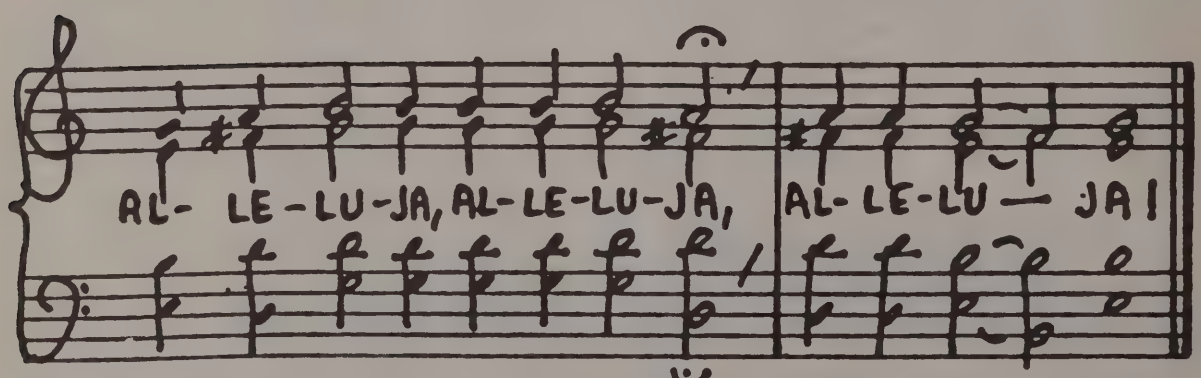
And I saw no temple in the city,
for its temple is the Lord God the Almighty
and the Lamb.
And the city has no need of sun or moon to shine upon it,
for the glory of God is its light,
and its lamp is the Lamb.

By its light shall the nations walk;
and the kings of the earth shall bring their glory into it,
and its gates shall never be shut by day -
and there shall be no night there;

They shall bring into it the glory and the honour of the nations.
But nothing unclean shall enter it,
nor anyone who practises abomination or falsehood,
but only those who are written in the Lamb's book of life.

Then he showed me the river of the water of life,
bright as crystal, flowing from the throne of God and the Lamb
through the middle of the street of the city;
also, on either side of the river,
the tree of life with its twelve kinds of fruit,
yielding its fruit each month;
and the leaves of the tree were for the healing of the nations.

Sung response

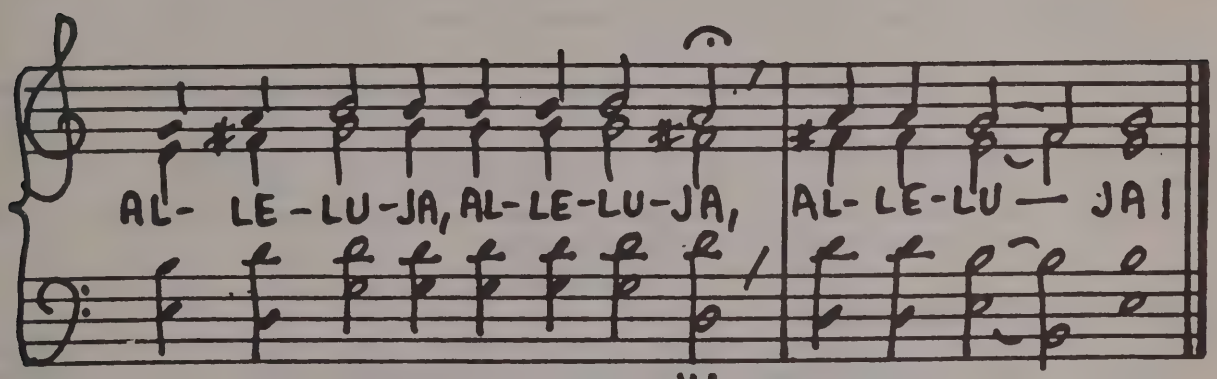


- Russ. orthodox. Liturgie

Gospel Reading : John 15: 12-17 (stand)

"This is my commandment,
that you love one another as I have loved you.
No one has greater love than this,
to lay down one's life for one's friends.
You are my friends if you do what I command you.
No longer do I call you servants,
for the servant does not know what his master is doing;
but I have called you friends,
for all that I have heard from my Father
I have made known to you.
You did not choose me but I chose you
and appointed you that you should go and bear fruit
and that your fruit should abide;
so that whatever you ask the Father in my name,
he may give it to you.
This I command you, to love one another.

Sung response



- Russ. orthodox. Liturgie

V. <u>Affirmations</u> (remain standing)

Leader: In a world that is marked by injustice and violence, we want to affirm God's promise of life to all creatures; on the earth ravaged by human greed, we want to affirm that the earth is the Lord's. We can make these affirmations only as we also acknowledge our own shortcomings and failures to commit ourselves to the reality of God's reign. This commitment calls us to resist in thought, word and action everything that is against God's will for the creation.

1. Voice 1: The world belongs to God. We affirm that all forms of human power and authority are subject to God, and accountable to people.

People : <u>This we affirm</u>

Voice 2: We resist the exercise of authority that monopolizes power and prohibits transformation.

People : <u>This we resist</u>

All : <u>We commit</u> ourselves to the struggles of the people; to the search for just sharing of the resources of the earth.

(silence)

2. Voice 1: We affirm God's special concern for the poor and the oppressed.

People : <u>This we affirm</u>

Voice 2: We resist the forces that create and perpetuate poverty or accept it as inevitable or ineradicable.

People : <u>This we resist</u>

All : <u>We commit</u> ourselves to join all efforts that seek to eradicate exploitation and oppression.

(silence)

3. Voice 1: We affirm the rich plurality of God's creation; the equal value of every race, caste and ethnic group.

People : <u>This we affirm</u>

Voice 2: We resist the denial of rights to any racial, ethnic, caste or indigenous groups, and the exploitation of women and children.

People : <u>This we resist</u>

All : <u>We commit</u> ourselves to work against the forces of racism, ethnicism and casteism; to be in solidarity with the victims and their struggles.

(silence)

4. Voice 1: We affirm that male and female are created in the image of God.

People : This we affirm

Voice 2: We resist the structures of patriarchy that perpetuate violence against women; which excludes their full participation in Church and Society.

People : This we resist

All : We commit ourselves to seek ways of realizing a new community of women and men.

(silence)

5. Voice 1: We affirm that access to truth and education, information and means of communications are basic human rights.

People : This we affirm

Voice 2: We resist policies that deny freedom of expression; that concentrate the communication power in the hands of a few.

People : This we resist

All : We commit ourselves to truth in communication; to enable the neglected and vulnerable to learn; and the silenced to make themselves heard.

(silence)

6. Voice 1: We affirm God's peace; the establishment of justice; and the resolving of conflict by active non-violence.

People : This we affirm

Voice 2: We resist doctrines of national security based on the use of weapons of mass destruction, military interventions, and occupations.

People : This we resist

All : We commit ourselves to the banning of warfare as means of resolving conflicts; to non-violence in personal relationships and the creation of an international legal order of peacemaking.

(silence)

7. Voice 1: We affirm that creation, as God's handiwork, has its own integrity.

People : This we affirm

Voice 2: We resist the attitude to creation which treats it only as a resource for human exploitation.

People : This we resist

All : We commit ourselves to respect the rights of future generations; to conserve, and to work for the integrity of creation.

(silence)

8. Voice 1: We affirm that the earth belongs to God.

People : This we affirm

Voice 2: We resist all human greed that makes land a commodity, which denies the bonds between land and people; which devastates the earth for profit.

People : This we resist

All : We commit ourselves to protect the rights of indigenous peoples to land and sea; to respect the rights of other creatures for ecological space.

(silence)

9. Voice 1: We affirm the dignity of all children; the role of young people in building a new society.

People : This we affirm

Voice 2: We resist authority that abuses, violates or exploits children and young people.

People : This we resist

All : We commit ourselves to support young people in their struggle for self-actualization and to defend the right of children to live in dignity.

(silence)

10. Voice 1: We affirm that human rights are God-given and that their promotion and protection are essential for freedom, justice and peace.

People : This we affirm

Voice 2: We resist all systems and structures that violate human rights; that tolerate torture, disappearances, extra-judicial executions and death penalty.

People : This we resist

All : We commit ourselves to be in solidarity with peoples and movements that seek to integrate those with disabilities into society; those who struggle to promote and protect human rights.

(silence)

VI. Hymn (stand)

VII. <u>Covenanting for life in its fullness</u> (sit)

Leader : Sisters and brothers
Let us now prepare ourselves
to enter into a covenanting solidarity
on the matters of life and death in our day.

"I call heaven and earth to witness against you
this day" we read in the scripture,
"that I have set before you life and death,
blessing and curse.
Therefore choose life
that you and your descendants may live" (Deut. 30,19)

LET US COVENANT TOGETHER TO CHOOSE LIFE

(stand)

Leader : **WE COMMIT OURSELVES TO WORK AND TO ENGAGE OUR CHURCHES TO WORK:**

FOR A JUST ECONOMIC ORDER ON LOCAL, NATIONAL REGIONAL AND INTERNATIONAL LEVELS FOR ALL PEOPLE;

FOR LIBERATION FROM BONDAGE TO THE FOREIGN DEBT THAT AFFECTS THE LIVES OF HUNDREDS OF MILLIONS OF PEOPLE.

People : We who live by the love, grace and forgiveness of God,
whose lives are sustained by God's faithfulness,
bind ourselves to each other in a mutual covenant.
May God who witnesses our commitment
to stand together
also give us the grace to fulfill it."

Amen
So let it be.

Leader : **WE COMMIT OURSELVES TO WORK AND TO ENGAGE OUR CHURCHES TO WORK:**

FOR THE TRUE SECURITY OF ALL NATIONS AND PEOPLES;

FOR THE DEMILITARIZATION OF INTERNATIONAL RELATIONS;

AGAINST MILITARISM AND NATIONAL SECURITY DOCTRINES AND SYSTEMS;

FOR A CULTURE OF NON-VIOLENCE AS A FORCE FOR CHANGE AND LIBERATION.

People : We who live by the love, grace and forgiveness of God,
whose lives are sustained by God's faithfulness,
bind ourselves to each other in a mutual covenant.
May God who witnesses our commitment
to stand together
also give us the grace to fulfill it."

Amen
So let it be.

Leader : **WE COMMIT OURSELVES TO WORK, AND TO ENGAGE OUR CHURCHES TO WORK:**

FOR BUILDING A CULTURE THAT CAN LIVE IN HARMONY WITH CREATION'S INTEGRITY;

FOR PRESERVING THE GIFT OF THE EARTH'S ATMOSPHERE TO NURTURE AND SUSTAIN THE WORLD'S LIFE;

FOR COMBATING THE CAUSES OF DESTRUCTIVE CHANGES TO THE ATMOSPHERE WHICH THREATEN TO DISRUPT THE EARTH'S CLIMATE AND CREATE WIDE-SPREAD SUFFERING.

People : We who live by the love, grace and forgiveness of God,
whose lives are sustained by God's faithfulness,
bind ourselves to each other in a mutual covenant.
May God who witnesses our commitment
to stand together
also give us the grace to fulfill it."

Amen
So let it be.

Leader : **WE COMMIT OURSELVES TO WORK, AND ENGAGE OUR CHURCHES TO WORK:**

FOR THE ERADICATION OF RACISM AND DISCRIMINATION ON NATIONAL AND INTERNATIONAL LEVELS FOR ALL PEOPLE;

FOR THE BREAKING DOWN OF WALLS WHICH DIVIDE PEOPLE BECAUSE OF THEIR ETHNIC ORIGIN;

FOR THE DISMANTLING OF THE ECONOMIC, POLITICAL AND SOCIAL PATTERNS OF BEHAVIOUR THAT PERPETUATE AND ALLOW INDIVIDUALS TO CONSCIOUSLY AND UNCONSCIOUSLY PERPETUATE THE SIN OF RACISM.

People : We who live by the love, grace and forgiveness of God,
whose lives are sustained by God's faithfulness,
bind ourselves to each other in a mutual covenant.
May God who witnesses our commitment
to stand together
also give us the grace to fulfill it."

Amen
So let it be.

VIII. <u>A Symbolic Act of Solidarity</u>
(choose an example out of your local context).

IX. Prayer for Justice, Peace and the Integrity of Creation

I.

O God, who yourself are justice
and create justice
through your Son, Jesus Christ,
We thank you
that you let us share in your justice
and make us just before you.
We thank you
that despite all our unfaithfulness you do not let us go
and that you establish justice where injustice prevails.
You have taken the side of the poor and of all those
who have no rights or whose rights are trampled underfoot.
Forgive us our hesitations, our blindness, our deafness.
Do not let the stream of your righteousness run dry,
we pray you.
Make us hunger for justice.
Take away our concern for ourselves
and our selfishness.
Give us the strength to share
so that all may be filled.
Teach us your purpose for us
till your kingdom of justice comes.

II.

O God, who yourself are peace
and create peace
through your Son, Jesus Christ,
We thank you that you are our peace.
We thank you that despite our inability to live in peace,
you do not let us go.
You have said: Blessed are the peacemakers.
You took our hatred and our intransigence
with you to the Cross,
so that out of it reconciliation may grow.
Forgive us our anxious concern for our own security
which is unable to relinquish the power to threaten.
Let us be co-workers in the building of your peace,
we pray you.
Tear down the walls of separation.
Show us the promise of non-violence.
Take away our fear of the stranger
in whom you come to meet us.
Transform hatred into love.
Grant that we may see our enemies in a new light
and that we may learn
your purpose for us
till your kingdom of peace comes.

III. O God, who created the universe
so that all was good,
we thank you for the whole creation
which you sustain through the presence of your Spirit
and which is given us
in testimony of your love and care.
We thank you for the beauty of the creation.
You have told us to till the soil and tend it.
But we have exploited it
and we continue to misuse it.
Forgive us our sin.
Teach us to understand
that we are part of the creation,
that we are your stewards in it.
Make us instruments of the renewal of your creation.
Make us and all things new
by the power of your Spirit.
Give us the strength
to share the suffering of your creatures.
Teach us not to take more than we need,
that the source of life may not run dry
and we may preserve a future
fit for our children and our children's children.
Teach us your purpose for us
till your new Creation becomes a reality among us.

IV. O God, who created community among us
through your Son, Jesus Christ,
his blood has made us one body,
dependent on one another,
linked to one another
so that we may help one another.
We thank you
that you love us as your people.
Through our selfishness we have divided the world.
Our churches are separated from one another.
We cannot take your Supper together.
Forgive us our sins.
Make us instruments of your convenant, we pray,
your covenant which is community
and which demands solidarity.
Grant us signs of unity.
Heal our broken relationships
through justice in peace for the whole creation.
Give us the strength
to follow you and be witnesses to your fellowship
when other powers and loyalties divide us.
You alone are our God,
our Creator, Redeemer and Sustainer.
Teach us your purpose for us
that we may believe and live in reconciliation
till the coming of your Kingdom which is community.

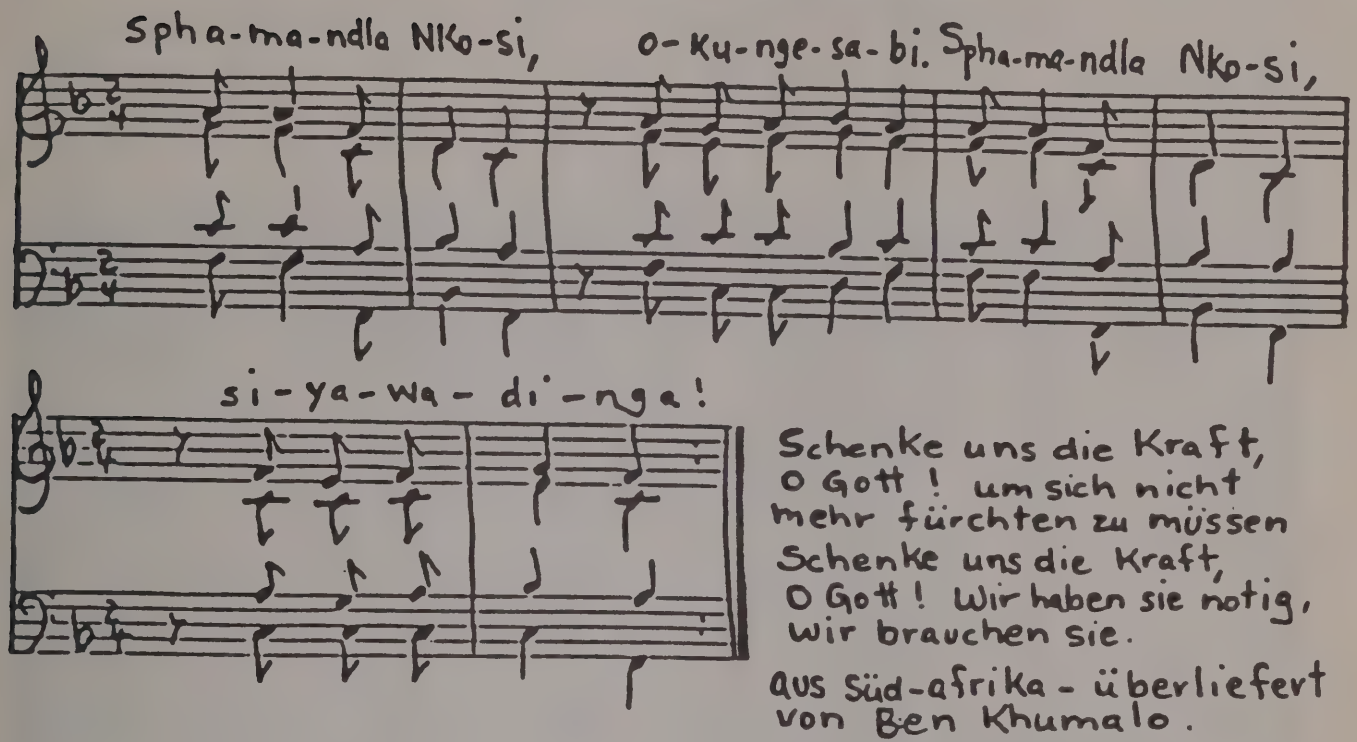
Amen

X. Celebration

Leader : Let us greet each other and celebrate the covenant
we have entered into and afterwards go out in peace
to continue our celebration with an agape meal.

May God's love enfold us:
may God's faithfulness sustain us
and may God's peace fill our hearts
as we seek to serve God and all God's people.

Sphamandla Nkosi



Schenke uns die Kraft,
O Gott ! um sich nicht
mehr fürchten zu müssen
Schenke uns die Kraft,
O Gott ! Wir haben sie nötig,
wir brauchen sie.

aus Süd-afrika - überliefert
von Ben Khumalo.

XI. Introduction to the Agape Meal

Leader: Brothers and sisters in Christ,
We entered into covenant solidarity
We have given ourselves to each other and to God.
We have taken steps towards God's new creation
of justice and peace.

Since the journey ahead is long and hard,
we take these moments to receive nourishment
to give thanks,
to support one another,
and to celebrate God's work in our midst.

Let us eat together
to savoUr the love we share.
We are not alone here. God is with us.
Surrounded by God's love we pray.

Merciful God,
who gave manna in the wilderness,
and flowing springs from the rock,
with this bread and water
strengthen us for the tasks ahead
so that all your children may at last find
the food which satisfies
and the living water which quenches all thirst,
through Jesus Christ

People : Amen.

Leader : Let us share the bread and water.

XII. Blessing

You will find Bible texts for Bible studies at the beginning of the ten Affirmations.

Further Bible texts:

Gen.	*9:8-17*	*Mt.*	*26:26-29*
Gen.	*17:1-7*	*Lk.*	*22:14-20*
Ex.	*2:23-25*	*I Cor.*	*11:17-29*
Lev.	*26:42-45*	*Lk.*	*1:67-79*
Deut.	*5:1-33*	*Acts*	*3:17-26*
Josh.	*24:14-28*	*2 Cor.*	*3:4-18*
2 Kings	*23:1-28*	*Eph.*	*2:11-22*
Ps.	*50, 78, 89, 111*	*Hebr.*	*8:1-13*
Is.	*24:1-23*	*Hebr.*	*9:11-28*
Is.	*28:11-29*		
Is.	*42:1-12*		
Is.	*55:1-11*		
Is.	*61:8-11*		
Jer.	*31:31-34*		
Ezek.	*16:60-63*		
Ezek.	*34:17-29*		
Ezek.	*37:6-27*		

5. WCC CENTRAL COMMITTEE (MARCH 1990): REPORT AND RECOMMENDATIONS FROM UNIT II FOR FURTHER WORK ON JPIC

5.1 Unit II Report on JPIC - to Central Committee

Unit II had a substantial and productive discussion on the JPIC process, the World Convocation in Seoul (March 1990) and the relationship of these to the Seventh Assembly.

The Convocation made a vital contribution to the momentum and enthusiasm that continues to undergird the JPIC process. Churches in various regions, being at different stages in the process, have had diverse experiences of activities focused on JPIC, as well as different expectations of how the Convocation would enhance their own efforts and that of global ecumenism. The Convocation was an important demonstration of creative and challenging interactions among churches and movements. The Affirmations confirm the depth of substantial ecumenical consensus on issues at the heart of the JPIC process and their interconnectedness. They provide guidance for affirming basic beliefs, resisting forces of death and destruction, and committing to common struggles. The Covenants open new horizons of solidarity, pointing to the possibilities of new models of ecumenism. The imperative of mutual commitment is clear. The conceptual understandings need further exploration.

The JPIC process and the Convocation itself, however, embody tensions that reflect deeply-held differences. Further agreement must be sought on the meaning of covenanting, the conciliar process, and specific guidelines for implementing broad consensus that exists in some areas (i.e. the concretizations of the Covenants). Points of disunity are painfully evident in different understandings of ecclesiology (including mutual respect for the differences) as well as our inability to partake in a common eucharist. Churches as well as movements use varying methodologies in their efforts related to the JPIC process. Developing creative mechanisms for addressing these tensions will require serious attention and concerted energy from the WCC and the churches in order to provide careful, deliberate and open exchange of perspectives. The Assembly, in the plenaries, the sections and the sub-sections, is an important occasion in which such exchanges can continue to take place. Other opportunities should also be created.

The Seoul Convocation was a momentous occasion in a long-term process that began with the Vancouver call for a conciliar process of mutual commitment (covenant) for Justice, Peace and the Integrity of Creation. This process must continue with renewed energy within the WCC to support it. The concern remains a Council-wide one. Interaction across units and sub-units is vital to its success and must be strengthened. Some specific structural place for lodging the JPIC emphasis after the 1991 Assembly should be found in the ongoing work of the Council. In this regard, the Unit II Executive Group expects to bring proposals to the WCC Executive Committee prior to the Canberra Assembly.

Documentation from the Convocation, including background reports, speeches and presentations, as well as the final results will be published and circulated among the churches for study, action and reporting back to the WCC.

5.2 Unit II Recommendations on JPIC - accepted by Central Committee

The Unit II Committee recommends:

1. That the Central Committee reaffirm the long-term commitment of the WCC to the JPIC process up to and beyond the Canberra Assembly. Structural arrangements within the ongoing work of the Council and resources for its continuation should be found in order to provide a centre of exchange, information and challenge for churches and movements.

2. That the Central Committee commend the Convocation Final Document (Central Committee document 19, page 7-39) to the churches for study and action, with reports on their reactions and progress in the JPIC process to be brought back to the WCC, if possible to the Canberra Assembly.

3. That all delegates of the Canberra Assembly receive copies of the Convocation Final Document.

4. That initiatives of churches and other groups to enhance the JPIC process be welcomed. In this regard, as illustration, we note with appreciation information from the Swedish Ecumenical Council on specific proposals for justice and peace ministries as a means for implementing Covenant II.

5. That the WCC facilitate regional JPIC meetings and encourage regional bodies to elaborate their own contextual contributions to the concretization of the four covenants.

6. That the Central Committee acknowledge with appreciation the existing efforts within the WCC to draw attention to concern about the 500th anniversary of the colonization of the Americas (in 1992). We hope that the Assembly can take up suggestions on this concern from the Seoul Convocation (Final Document page 23, fifth paragraph; and page 33, forth paragraph 3.5).

7. That the Central Committee note expressions of deeply held concerns regarding Affirmation II in the Final Document of the Convocation. Some felt that this affirmation does not clearly condemn accumulation of wealth by few which results in poverty for many.

8. That the Central Committee recommend that the Sub-unit on Faith and Order, as well as other relevant subunits, with regard to the JPIC process,

   a) further explore the concepts of covenanting and conciliarity;
   b) continue and strengthen work on the question of the interconnectedness of ethics and ecclesiology.

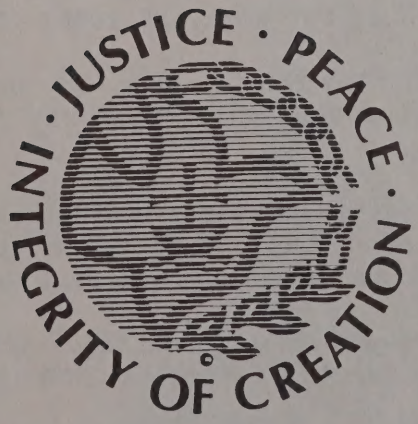
   Such work must begin at once in preparation for the 7th General Assembly and later continue in connection with the upcoming fifth World Conference on Faith and Order in 1993.

9. Since JPIC is at the heart of an ecumenical vision for the next millenium, that the Central Committee recommends that

   a) the Assembly Planning Committee ensure substantial room at the WCC Assembly in Canberra for reflection on JPIC in worship, plenaries, sections and sub-sections; we note with appreciation work already begun in this regard;

   b) further cooperation with the Roman Catholic Church on all levels be sought;

   c) the Canberra Assembly renew a call for commitment to the JPIC process, emphasizing further exploration of the meaning of covenanting, and the conciliar process related to JPIC, interregional dialogue, interfaith dialogue, networking among movements, and dialogue with experts relevant to JPIC issues, including scientists, politicians, economists, etc.



WORLD COUNCIL OF CHURCHES ROUTE DE FERNEY 150 1211 GENEVA SWITZERLAND TEL. (022) 791 61 11

6. MATERIALS ON JPIC

- The Greenhouse Crisis (101 Ways to save the earth), The Greenhouse Crisis Foundation, 1130 Seventeenth Street, N.W., Suite No. 630, Washington D.C. 20036, USA.

- Justice, Peace and the Integrity of Creation, 22nd General Council of the World Alliance of Reformed Churches, Seoul, Korea, 1989, Publication of the World Alliance of Reformed Churches, Geneva 1988.

- Shalom, Biblical Perspectives on Creation, Justice and Peace, Ulrich Duchrow and Gerhard Liedke, WCC Publications, Geneva.

- Our Common Future, The World Commission on Environment and Development, Oxford University Press, Oxford, New York, USA.

- Peace with Justice, the official Document of the European Ecumenical Assembly 1989 in Basel, Switzerland, Friedrich Reinhardt Verlag, Zürich.

- List of Audiovisual Resources Related to Justice, Peace and the Integrity of Creation, Mediathek, Bischöfliches Generalvikariat, Hauptabteilung Schule und Erziehung, Breul 23, Postfach 1366, D-4400 Münster.

- "ONE WORLD", Nr. 155, "The World Convocation on JPIC, Seoul, Korea 1990", May 1990, WCC Publications, P.O. Box 2100, CH-1211 Geneva 2.

- Justice, Peace and the Integrity of Creation, Orthodox Insights, edited by Gennadios Limouris, WCC Publications, CH-1211 Geneva 2.

- Resisting the threats to life, Preman Niles, WCC Publication, CH-1211 Geneva 2.

- A Catholic Contribution to the Process of Justice, Peace and the Integrity of Creation, Pontificium Concilium ad Christianorum Unitatem Fovendam, Vatican.

- Biotechnology, Its Challenges to the Churches and the World, WCC, Church and Society, August 1989, P.O. Box 2100, CH-1211 Geneva 2.

- A Just Peace Church, edited by Susan Thistlethwaite, produced by the Office for Church in Society, United Church of Christ, United Church Press, 132 West 31st Street, New York, NY 10001, USA.

- The Stewardship of Life in the Kingdom of Death, Douglas John Hall, published by Wm.B. Eerdmans Publishing Co., 255 Jefferson Ave. S.E., Grand Rapids, Mich. 49503, USA.

- LWF-Studies, Peace and Justice towards an Ecumenical Peace Ethic, editor Götz Planer-Friedrich, March 1990, Department of Studies of the Lutheran World Federation, 150, Route de Ferney, CH-1211 Geneva 2.

- Land is our life, Integrity of creation, justice and peace, global consultation landrights, Darwin, Australia, PCR, WCC, CH-1211 Geneva 2.

- Resource material folders (vol. 1-7) on Justice, Peace and the Integrity of Creation, JPIC-Office, WCC, P.O.Box 2100, CH-1211 Geneva 2.

- Catalogue of Audiovisual Resources related to JPIC, Communications Department, Visual Arts Section, WCC, P.O.Box 2100, CH-1211 Geneva 2.

"The Oecumenical Patriarchate declared through a Message and by virtue of a decision of the Holy and Sacred Synod, that "the first day of the month of September of each year", which is in fact New Years's Day according to the Orthodox tradition, "should be a day of prayer for the protection of the natural environment, in full realization of a duty and of a paternal spiritual responsibility." In this Message "to the Orthodox and Christian world," we stressed that Jesus Christ "united in his Person the created world with the uncreated God and constantly offers the former as a eucharisitic offering and sacrifice to the Father. The Church in every Devine Liturgy continues this offering and sacrifice under the form of the bread and the wine which are elements of the created world..."

Hence, we address a warm greeting and send our paternal blessings to the World Congress of the WCC in Seoul, Korea, for the advancement of pan-Christian unity in the common task of Justice, Peace and the Integrity of Creation. We wish every success in the deliberations of the Congress and we pray for the possibility to overcome the contemporary spiritual impasse and to restore social justice and peace among the peoples of the earth to the Glory of the One God in Trinity and the salvation of the world".

excerpt of "the Message of His Holiness the Oecumenical Patriarch DEMETRIOS to the International Congress of the WCC in Seoul, Korea"

"I am indeed happy to bring greetings and warm good wishes to the Convocation from the Pontifical Coun and Peace and the Pontifical Council for Christian Unity. T offices, the Holy See has sent twenty advisers to this Con rt of the Catholic contribution to the JPIC process. It which has been made also through theological ref condment of personnal and in other material ways cal effect to the words of the Pope John Paul I l Concern of the Church. He said "We can find invitation to bear witness together to our dignity of the human being...".

Th at the Convocation. Some come from cal agencies where there is Catholic Council of Churches in view of their onvocation themes. Others are here as religious orders and congregations and They join me in giving you greetings in ther."

cerpt of "the Roman Catholic Message of Greeting at Seoul"

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MESSAGE
WORLD CONVOCATION ON JUSTICE, PEACE AND THE INTEGRITY OF CREATION

Seoul (Korea), March 1990

1. **NOW IS THE TIME** to commit ourselves anew to God's covenant. The moment of history is unique. All life on earth is threatened by injustice, war and destruction of creation because we have turned away from God's covenant. Knowing of the opportunities that are offered to us, we ask for God's forgiveness. We witness many hopeful changes.

2. **NOW IS THE TIME** to welcome and confirm the achievements in linking local and regional struggles for justice, peace and the integrity of creation. Our contexts and perceptions are different indeed. Yet we have to overcome our divisions. Among them we must encourage wider support of the churches for people's movements. There are no competitive efforts for justice, peace and the integrity of creation. There is one single global struggle.

3. **NOW IS THE TIME** to consolidate all struggles for justice, peace and the integrity of creation. We must free ourselves from bondage to power structures which blind us and make us accomplices in destruction. Christians have to move out into the world to which Jesus came.

4. **NOW IS THE TIME** to join the struggle of the Korean people for the reunification of Korea and to support their plea and prayer for a Year of Jubilee in 1995.

5. **NOW IS THE TIME** when the ecumenical movement needs a greater sense of binding, mutual commitment and solidarity in word and action. It is the promise of God's covenant for our time and our world to which we respond. Thus we affirm:

   — that all exercise of power is accountable to God;
   — God's option for the poor;
   — the equal value of all races and peoples;
   — that male and female are created in the image of God;
   — that truth is at the foundation of a community of free people;
   — the peace of Jesus Christ;
   — the creation as beloved of God;
   — that the earth is the Lord's;
   — the dignity and commitment of the younger generation;
   — that human rights are given by God.

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6. **NOW IS THE TIME** for the ecumenical movement to articulate its vision of all people living on earth and caring for creation as a family where each member has the same right to wholeness of life. While this vision is spiritual in nature, it must be expressed in concrete action. On the basis of our spiritual experience here in Seoul we have committed ourselves to work for:

   — a just economic order and for liberation from the foreign debt bondage;
   — the true security of all nations and peoples and for a culture of non-violence;
   — building a culture that can live in harmony with creation's integrity and for preserving the gift of the earth's atmosphere;
   — the eradication of racism and discrimination on all levels for all people, and for the dismantling of patterns of behaviour that perpetuate the sin of racism.

7. **NOW IS THE TIME** to recognize that there is a long process still before us. We will take to our churches and our movements the affirmations and commitments we have made in Seoul, inviting others to join us. Together with them we struggle for the realization of our vision. We are accountable to one another and to God. We pray that we do not miss the kairos to which we have been led by God.